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editorial

TORONTO WELCOMES HADASSAH

The national convention of Hadassah, the organization of Zionist Women in Canada, which opens Monday in Toronto will be followed with genuine interest by the entire community. Very few groups in Jewish life throughout the world have earned so much gratitude on the part of the people they serve as has Hadassah. One need not minimize other Zionist and non-Zionist Jewish women's organizations, who could all serve as an example to the men's counterpart for idealism and devotion, in order to stress Hadassah's share in the upbuilding of the Jewish state. In a sense Hadassah, since the almost legendary days of Henrietta Szold, has become a symbol of the Eshet Hayil, the dapper, courageous, Jewish woman who holds aloft the banner of hope in times of despair and tragedy.

For it was Hadassah — then followed by other women's organizations — that began writing the glorious chapter of Youth Aliyah, the rescue of innocent children from countries of oppression to the land of promise. It was Hadassah that remembered the sick and the needy, the helpless and the invalids, the old and the handicapped. They, and all other women's groups, not only are a part of the immediate past when the Jewish state was but a dream; they continue to play a vital role at this very moment in an area where the woman's heart beats loudest — with mercy and compassion.

Toronto's Jewish community thus salutes the delegates to the 21st biennial convention in the hope that the best of our womanhood will continue its dedicated service to our people in these days of trial when the destiny of Jewry is linked so intimately with the fate of the Jewish state.

Friday, Dec. 31st, 1965
8th OF TEVET 5726
SIDRA: VAYAGASH
CANDLE LIGHTING:
Toronto: 4:31
Montreal: 4:01

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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ARGENTINA PUTS ANTI-JEW BRIGADIER BEHIND BARS

BUENOS AIRES, (JCNS) — The Argentine police were obliged to use force last week when they arrested Brigadier Gilberto Oliva on charges of making false accusations against the Government and the Army in connection with the crash of a military aircraft last month.

Brigadier Oliva has long been known as one of the most bitter antisemites in the Argentine armed forces, a distinction he shares with General Enrique Rauch.

• Commentary •

By M. J. Nurenberger

AT THE YEAR'S END: PROSPECTS

One cannot say that 1965 has been a good year — despite prosperity and undreamed of economic blessings in every country of the free world. A year of war, no matter how far away it seems to those whose children are not fighting in Viet Nam, never is a good year. For little wars sometimes develop into big wars, into international calamity. Usually we know where a war or revolution begins; it is difficult, however, to predict where it will end.

* * *

The situation in Viet Nam is so complicated, it is difficult to see the disentanglement in the near future. Red China, having succeeded in tying the Americans to a conflict in Asia, will do everything possible to keep them involved and busy so long as it can. On the other hand, the United States cannot afford to disengage itself from its responsibilities in a land where the only Communist claim to permanent occupation of territory is the fact that they, the Reds, are "expressing the will of the people": that the legal, internationally recognized government in the South does not exist; that their revolution has succeeded.

If this argument is accepted, well prepared wars may succeed in other parts of the world challenging the democracies to accept de facto conquests. Of course, the Red world will not discuss the illegality or unpopularity of Communist-imposed regimes that are already established.

* * *

Our Jewish point of view is, of course, that, white or colored — European, African, Asian — the peoples of the world have the right to full sovereignty and freedom. No one ought allow a forced regime upon any group. And Israel is one country vitally interested in a world where international law prevails, — where conspiracies to eradicate a people or nation by force should be fought to the extreme.

* * *

As strange as it seems and despite the Peking-directed assault against peace, there is good hope that the division within the Communist camp not only may help liquidate the war in Viet Nam but also could eliminate some problems to which Jewish communities are exposed overseas in areas of Red influence.

Symptoms of deeper understanding of the position of Jews and that of Israel by influential circles in Moscow were noticeable in 1965. Furthermore leading Jewish organizations are beginning to realize more frequently that the road to better understanding of our problems in Russia does not lead through Jewish Communists, especially those who constitute the Yiddish quisling group in Moscow.

It always was my belief that the publication of "Sovietish Haymland" could not signify a step forward in the recognition of Jewish aspirations within the Soviet Union; it meant the opening of a new anti-Jewish forum published in Yiddish in the tradition of the old "Emes". The declaration of Haymland editor, Aaron Vergelis, a few weeks ago — that he would love to see all synagogues in Russia closed — confirms my point of view: the Yiddish Communist club in Moscow remains as anti-Jewish and servile as the old Yevsektzya which went down ignominously in the last days of Stalin.

While these quislings continue their drive against everything Jewish, non-Jewish Soviet statesmen have revealed a keener insight of Jewish aspirations and Israeli reality. The fact that the Jewish Communists in Israel have been permitted to engage in a patriotic about-face proves that Moscow realizes Israel and world Jewry are an important international factor; they cannot be dismissed.

It is my contention that the proud attitude of Jews the world over and of liberals who dared challenge Moscow's policy regarding our people has ameliorated the prospects for better days for Russian Jews and for a friendlier mien on behalf of Moscow towards Jerusalem.

* * *

Reviewing the events of 1965, one notes with satisfaction the consolidation and unquestioned democracy of Israel's political regime as it appeared during the Knesset elections, while here in Canada we came closer to legal defense against disseminators of hatred and bigotry.

It is up to us, here and abroad, to continue the march forward in making the world a better place in which to live. For despite Viet Nam, 1965 also was the year of sharp awakening of world conscience in, I believe, the direction of a freer society.

GUESTS OF HONOR OF OUR COMMUNITY

RAYA JAGLOM, chairman of the World WIZO executive (left) is flying in from Israel to address the 21st Hadassah Convention. Right: GENERAL MOSHE DAYAN, of Sinai fame, also will attend the rally of Canadian Jewish Women. (For full story and pictures, turn to page 7).

REVELATION SHOCKS ISRAEL

CIA SUPPORTS ENEMY

(Jerusalem Post Service)

TEL AVIV. — The United States Central Intelligence Agency has been financing the anti-Israel "American Friends of the Middle East" organization to the tune of $50,000 annually for the past two years, it was stated last week by the American political columnist, Drew Pearson, at a press conference held at the Hilton Hotel here.

Mr. Pearson said the C.I.A. has channelled the funds to the anti-Israel body through various foundations. "I do not understand the motives of the C.I.A., neither do I understand how the C.I.A. gives $300,000 to the anti-Franco underground in Spain when the U.S. is supposed to be a friend of Franco. Perhaps the C.I.A. is working on a long-term basis, seeking friends in the post-Franco struggle for power," he said.

PRO-ISRAEL

Mr. Pearson mentioned the C.I.A. support when commenting on the generally pro-Israel nature of U.S. public opinion, and observing the excellent public relation agencies in Arab service. Israel had to be more alert in countering the successful Arab portrayal of the refugee problem and the Jordan water issue, he said.

The columnist spent the week-end in Christian holy places in Jordan, and was delayed for two hours at the Mandelbaum Gate border post by the Jordanians, because his Jordan entry visa, issued in New York, was stamped over by an official at Lydda Airport with an Israeli visa. Thanks to the U.S. Ambassador, the Pearsons obtained a new passport while waiting at Mandelbaum Gate.

OPTIMISTIC

Saying he was optimistic about the chances for peace in the Middle East, Mr. Pearson agreed that the new supply of arms to Jordan and Saudi Arabia has not lessened tension in the region.

Canadian Soldiers Involved

ARAB TERRORISTS THREATEN GAZA PEACE

UNITED NATIONS, (JCNS) — A survey team sent by the United Nations Secretary-General, U Thant, to study the U.N. Emergency Force (Unef) along the Israeli-Egyptian frontier in Gaza and Sinai has reported to him that the Palestine Liberation Army is increasingly active in the area, and that withdrawal or serious reduction in the size of Unef might have "serious consequences."

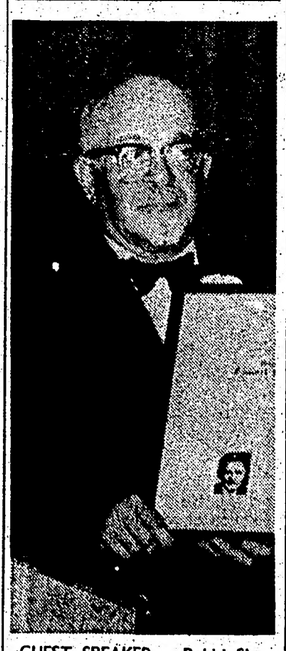
The team did not make a cause-and-effect point of this, nor did it put the two aspects of its report together, but it mentioned Shukairy's Liberation Army twice in the course of its survey, and ominous inferences may be drawn from the fact that it mentioned it at all.

The first reference came in the report of a "network of observation posts maintained by Gaza police and the Palestinian Liberation Army" on the armistice demarcation lines, and the second in a finding that violations of the "restricted zone" along the border with Israel increased during 1965 and "have been more deliberate due to the increased activity of the PLA in the Gaza Strip."

The survey team recommended some changes in Unef without affecting its numbers (4,579 of all ranks) which would result in a saving of $ 3,500,000 a year, but none of which would decrease its effectiveness in keeping the comparitive calm in the area. U Thant, in submitting the report to the Fifth Committee of the General Assembly, which is to consider it, asked it not to do anything at this session, until he has had a chance to confer with the Governments which have contributed personnel to the force, on whether they would approve the suggested changes.

The report to U Thant also gave a record of violations and incidents in the Unef area of operations. These show that the calm was only relative; that there had been approximately one ground incident every four days in the four-year period from August 1, 1961, to August 1, 1965, and that firing across the line from Israel to Egypt and vice versa occurred approximately five to ten times every year in spite of the deployment and patrolling of Unef in the area. Unef observation posts and patrols have been fired upon thirteen times, although in five of the cases this was accidental. Only in one case was a Unef soldier wounded.

The survey team consisted of Lieut-General Sean McKeown, Chief of Staff of the Irish Army and former Commander of the U.N. forces in the Congo; Mr. Jiri Nosek, an Under-Secretary of the U.N.; Mr. Carey Seward, deputy director of General Services; Mr. Brian Urguhart, principal officer in the office of the Under-Secretaries for Special Political Affairs; Mr. John Birckhead, special assistant to the Office of the Controller; and Mr. Alain Dangeard, first officer of the executive office of the Secretary General.



GUEST SPEAKER. - Rabbi Sholom P. Wohlgelernter, spiritual leader of the Mogen Avraham Congregation, Detroit, Michigan, who will be the guest speaker at the annual dinner of the Eitz Chaim Schools, on January 9, 1966. Rabbi Wohlgelernter is well known among the many new immigrants for his work in the displaced persons camps in Europe where he assisted many in resettling in Israel and the Diaspora. He was the rabbinical representative for U.N.R.R.A.

RAPHAEL RESUMES FIGHT

JUDGE GAULAN STANDS ACCUSED

JERUSALEM. — Grave allegations against the manner in which District Court Judge Moshe Gaulan conducted his inquiry into the Tel Gibborim Hospital bribery case appear in a pamphlet issued last week by former Deputy Health Minister Yitzhak Raphael.

(Mr. Raphael resigned following Judge Gaulan's recommendation that he should be brought to trial for his role in the affair. He was subsequently acquitted, after the main witness examined by Judge Gaulan declined to give evidence in court.)

The 125-page pamphlet, entitled "The Truth about the Gaulan Report — an Opinion," was written by a Jerusalem lawyer, Noah Savir. It is in the form of replies to a series of questions put by Mr. Raphael.

Lists charges

Basing his replies on the Report and the protocols of the examination of witnesses by Judge Gaulan and of police interrogations, Mr. Savir makes the following charges:

- that Judge Gaulan erred greatly in his conclusions;
- that he did not follow accepted procedures;
- that his instruction of witnesses was often irregular and misleading;
- that his findings were either based on testimony which was not given at all by any of the witnesses, or on the opposite of what they said;
- that he concluded that Raphael was guilty in the early stages of the inquiry and then went on collecting evidence to support this conclusion.

PUBLIC DISCUSSION ON JEWISH SURVIVAL

Toronto's Jewish Public Library, in conjunction with the Beth Sholom Congregation, will hold a discussion on Wednesday, January 5th, 8:00 p.m., in the auditorium of the Beth Sholom Synagogue. The theme will be: Jewish Survival — Why and How.

Participants are: Rabbi N. L. Rabinovitch, spiritual leader of Clanton Park Synagogue, who will speak on, Jewish Survival in the Past; Rabbi J. L. Cashdan of Temple Emanu-El, whose topic is, Why Continue Jewish Survival; Rabbi J. Kelman of Beth Emeth-Bais Yehuda Congregation, who will talk about, The Future of Jewish Survival. Rabbi David Monson of Beth Sholom will moderate.

Morley J. Pape is president of the Jewish Public Library; Julius Marcus and Mrs. R. Dolgoff, co-chairmen; Dr. I. Frankel, executive director, under whose capable direction the library has reached its present prestige.

Harry Polevoy is president of Beth Sholom Congregation; Louis Soupcoff, cultural chairman; B. Gottlieb, executive director.

uproar in england

REFORM COUNTER-ATTACK

LONDON (JCNS) — Strong criticism has followed last week's statements by dayanim of the London and Manchester Batay Din and other leading Orthodox rabbis on the "invalidity" of marriages performed in "Reform" and "Liberal" synagogues.

The Ministers' Conference of the Union of Liberal and Progressive Synagogues and the Ministers' Assembly of the Reform Synagogues of Great Britain issued a joint statement in which they described the comments as "mischievous attempts to stir up discord and strife in the community."

The ministers reaffirmed that, where the eligibility of the partners to marry each other was unquestionable, even from the point of view of Orthodoxy, such marriages were unimpeachable on the basis of rabbinic law, "for they satisfy all its essential requirements."

Opposition to the Beth Din's comments was also expressed in sermons by the Rev. Dr. Isaac Levy, guest preacher at the Hampstead Synagogue, and Rabbi Harris Swift (a brother of Dayan Morris Swift), at the Western Synagogue, an Orthodox congregation.

At a meeting of the Board of Jewish Deputies, held in London, the president, Mr. Solomon Teff, announced that the Board's executive committee would discuss the question of Reform and Liberal marriages "as a matter of policy."

(In England conservative synagogues are called "reform"; the reform temples are known as "liberal" or "progressive".) Dayanim are the judges in the rabbinical court (Bet Din).

TO ADDRESS NATIONAL CONFERENCE. - Yaacov Zerubavel, world famous leader and veteran of the Labor Zionist Movement, who will be the guest of honor of the National Conference of the Achdut Avodah Poale Zion in Toronto from December 29th through January 1st. Zerubavel will deliver a special address on Saturday night, January 1st, at the festive banquet which will be held at the Borochov Center. (See editorial, page 4)

DEMONSTRATION IN NEW YORK

UNITED NATIONS, New York (JCNS) — A thousand Jews staged a Hanukah march on the Soviet Mission to the United Nations here last week in protest against the situation of Russian Jewry. They followed four university students carrying a giant lighted menorah.

The demonstrators, who had earlier attended a mass rally at an hotel here, marched through Central Park carrying torches and shouting, "Let my people go" and "I am my brothers' keeper." Walking at the head of the column were Congressman Leonard Farbstein, who had addressed the rally, and a number of rabbis.

The marchers stopped at a block before the mission's building, which was in darkness, and then dispersed.

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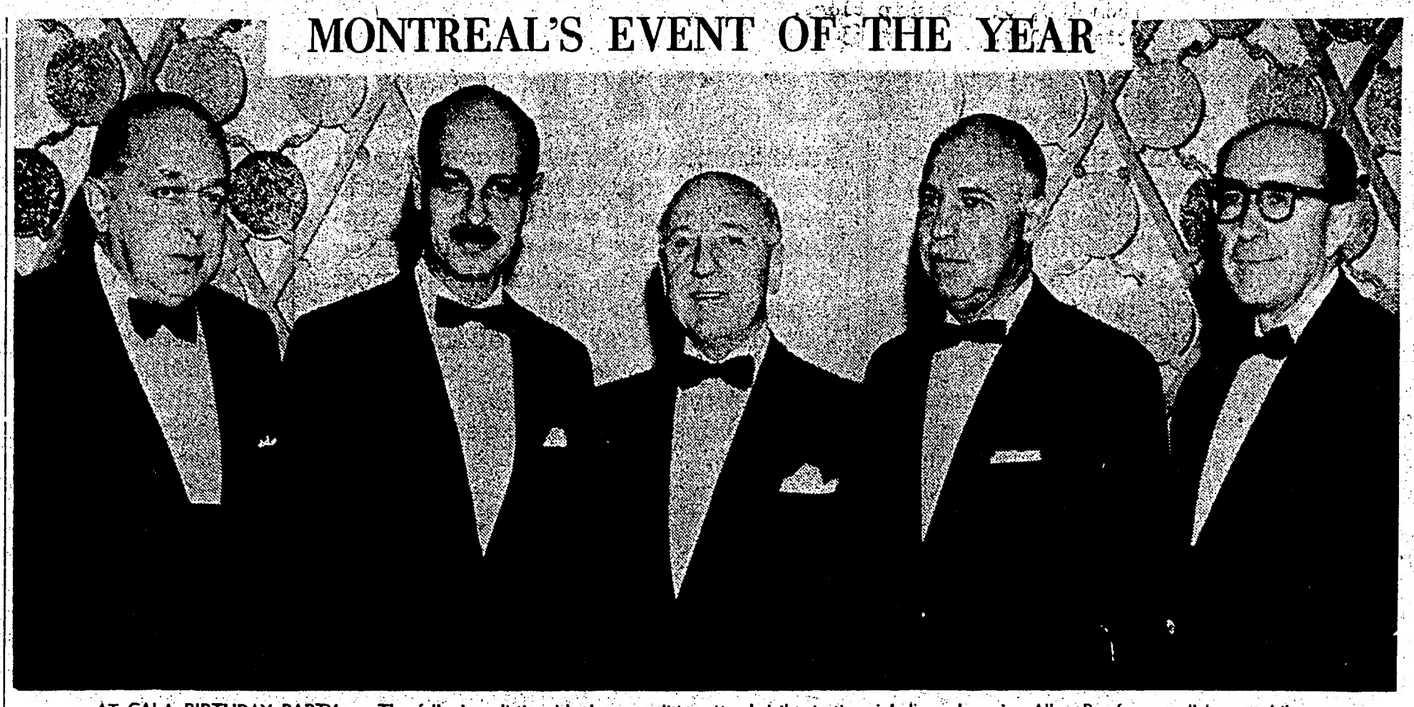
TO TEACH IN BONN

DUESSELDORF (JCNS) — The title of professor was bestowed on Dr. Charles Horowitz, the German-Jewish scholar and scientist, by the North-Rhine Westphalian Minister of Culture here last week.

Dr. Horowitz, who is aged 73, teaches rabbinical science at the Evangelical-theological faculty at the University of Bonn. He had left Germany in 1933 to live first in the Netherlands, then in France. His wife was arrested by the Nazis and murdered in Auschwitz in 1942.

After the war he returned to West Germany to resume his studies and teaching. He is a member of the Jewish community in Bonn.

MONTREAL'S EVENT OF THE YEAR



AT GALA BIRTHDAY PARTY — The following distinguished personalities attended the testimonial dinner honoring Allan Bronfman, well known philanthropist, upon his seventieth birthday, Wednesday, December 15th, in Montreal: (l. to r.) Bernard Cherrick, executive vice president of Hebrew University in Jerusalem; Prof. Yigael Yadin who delivered the first North American lecture on Massada in honor of Mr.Bronfman; Allan Bronfman; Michael Greenblatt, Q.C., of Montreal, general chairman of the function; Mr. Justice Samuel Freedman of Winnipeg who was dinner chairman.
The festive affair was sponsored by twenty-nine national and Montreal organizations which have enjoyed the benefit of Mr. Bronfman's leadership and interest for almost five decades.
More than 600 persons paid tribute to Mr. Bronfman. Messages of congratulations were received from Israeli President Zalman Shazar and Prime Minister Levi Eshkol.
Bronfman's sons Peter and Edward will contribute The Allan Bronfman Reception Center which will be constructed on the Jerusalem campus of Hebrew University for the purpose of receiving visitors. Bernard Cherrick, executive vice president of Hebrew University, accepted the contribution on behalf of the University and lauded Mr. Bronfman's leadership and devotion towards Israel's national house of higher learning. Mr. Bronfman also was presented with six glass vessels discovered by archaeologists in Jerusalem, dating back to the first and third centuries C.E. They were presented by Michael Garber, president of the Canadian Jewish Congress, on behalf of friends in Israel and Canada.

Jubilee of Great Day School

By Mordechai M. Ochs

EITZ CHAIM'S ROLE IN A LIVING COMMUNITY

Young dynamic rabbi and educator: Toronto's Mordechai M. Ochs.

Rabbi Mordechai Ochs is spiritual leader of Torath Emeth Jewish Centre, one of Canada's leading Orthodox Jewish congregations.

The Toronto Jewish community will have occasion to celebrate this year a truly memorable event: the fiftieth anniversary of Eitz Chaim Schools.

Talmud Torah Eitz Chaim, as it popularly is called, has in the five decades of its existence made a unique contribution to the spiritual growth and maturity of Toronto Jewry. Eitz Chaim points with pride to its enviable record. Its doors never have been closed throughout the school year, even during times of severest economic depression. No needy student has been turned away nor deprived of instruction for lack of financial ability. The alumni of Eitz Chaim range from the rabbinate through the teaching profession, the business and professional community, including the present mayor of Toronto, His Worship Philip Givens. They provide knowledgeable and dedicated lay and spiritual leadership within our city and in many communities across the world.

It is interesting to note that, of any major school of elementary Jewish education on the entire continent, Eitz Chaim has probably the highest percentage of graduates who continue in yeshivot and higher schools of Jewish learning. This impressive record is not the result of mere accident; it has been fostered by a philosophy of education and way of life.

Eitz Chaim has nurtured the ancient yet timeless Jewish concept that devotion to learning essentially is related to meaningful, dynamic Jewish living. Eitz Chaim always proclaimed that education must be focused not only upon study of the subject but simultaneously upon observance.

Excellence in the fields of Tanach, Talmud, Hebrew, Jewish History, Law and Practice must be combined with commitment to the spiritual and moral ideals of Torah and the practice of Mitzvot.

The Eitz Chaim faculty distinguishes itself by the highest intellectual and pedagogic qualities; it is regarded highly for the personal piety of the teachers, morality (Midoth) and dedication to their lofty vocation. Because of all this, these teachers exemplify the ideals of Torah standards.

Alongside the Hebrew curriculum, the day school offers a complete general education the program of which is recognized fully by the Ontario Board of Education. A recent survey of the school by Dr. John M. Bennet, former senior inspector of the Ontario Department of Education for separate schools, expressed full satisfaction with the school's level of achievement.

The combined educational program in a genuine Torah setting trains the students in civic consciousness and absolute loyalty to Canada, communal responsibility, dedication to Israel and devotion to Torah living. Extra curricular activities, recreational programing, school orchestra and choir stimulate artistic and creative expression and helps develop wholesome, well rounded individuals.

The Eitz Chaim building complex houses kindergarten-nursery, day school-yeshiva and evening Talmud Torah.

Eitz Chaim serves the community in three locations: centrally, at 1 Viewmount Avenue; Clanton Park Synagogue; the new Tangreen Village area.

* * *

Fifty years is a long time in the life of an individual, a relatively short one in that of an institution and a people. Eitz Chaim looks back with pride at the past; but, more than that, it looks ahead with hope and faith into the future.

Hanukah, which we just have celebrated, has taught us that more important than momentary feats of prowess and acts of heroism is a continuing spirit of dedication.

"Afterwards came your children
And they cleansed your Hechal
And they purified your sanctuary
And they kindled lights in the courtyards of your Temple."

Thus Eitz Chaim will continue to play its great role in the spiritual development of our community. It will keep alive the light of Jewish learning, transmit love of God and Torah to the children of our people.

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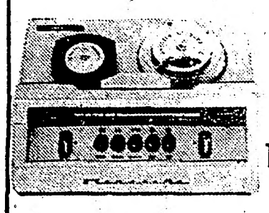

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1. WEDNESDAY, DECEMBER 29, 1965, 8:30 P.M.
Mass rally of Hisdadrut canvassers at the Farband House, 12 Viewmount Ave., Toronto
Yaakov Zerubavel — Addressing

2. THURSDAY, DECEMBER 30th, AT 8:30 P.M. AT THE BOROCHOV CENTRE, 272 CODSELL AVE.,
A. Official opening of Conference - Max Federman President of A. H. Poale-Zion of Canada,
B. Greetings, Messages.
C. Reports of the Zerubavel-Branch of Independent Workers' Circle.
D. Yaakov Zerubavel — Address
M. PIZEL — CHAIRMAN

3. FRIDAY, DEC. 31st, 8:30 p.m. at BOROCHOV CENTRE.
ONEG SHABBAT
A. Report — M. Epstein, Secretary of Achdut-Haavoda Poale Zion, Toronto.
B. Report from Montreal — H. Papiernik
C. Reports from other cities.
D. Message — By Y. Zerubavel.
I. APPEL - CHAIRMAN

4. SATURDAY, JANUARY 1st, 1966
FESTIVE BANQUET
At 5:00 p.m. at the Borochov Centre, honouring Yaakov Zerubavel, veteran leader of World Zionist Labor Movement on his 80th Birthday Anniversary

Greetings - I. APPEL, on behalf of Independent Worker's Circle
Greetings - J. KLIGMAN, on behalf of Borochov Schools
Greetings - ZIONIST COUNCIL OF CANADA

ADDRESS BY Y. ZERUBAVEL
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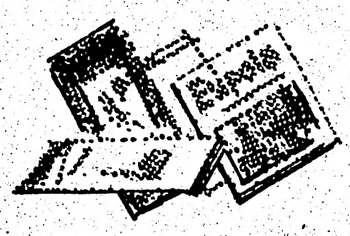

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Why A Day School?

by STUART E. ROSENBERG

The author is Rabbi Dr. Stuart E. Rosenberg, Spiritual Leader of Toronto's Beth Tzedec Synagogue.

The article is the text of Dr. Rosenberg's opening address at the North-American Day School Conference, on Sunday, December 26th, in New York. — This conference, chaired by Rabbi Rosenberg, was called by the Day School Committee of the Conservative United Synagogue Commission on Jewish Education.

In a major sense this effort is dedicated to 500 Jews. We are not met to save their lives, bring them physical succor, or transport them to freedom. We are here to help produce them! We don't save their lives; they may save ours.

Who are these 500 Jews? These are the mythical but potential 500 so significantly described by my teacher Professor Salo Baron. Said he of the future of American Jewry:

"To put the matter bluntly, if someone were to guarantee that in the next generation American Jews will harbor one hundred truly first-rate scholars; one-hundred first-rate writers and artists; one hundred first-rate rabbis; one hundred first-rate communal executives; and one hundred first-rate lay leaders — the total number would not exceed 500 persons, a negligible and statistically hardly recognizable segment of the Jewish population — one could look forward confidently to American Judaism's reaching new heights of achievement".

(In "Great Ages and Ideas" of the Jewish People, pp. 483-4)

Can we now, in this America of ours, create such a generation? Can we successfully compete with the allures of a free and liberal environment? In spite of every possible opportunity for young Jews to opt out of our life-style, can we raise a generation of religiously sensitive, morally-aware and culturally-stimulated Jews?

Some of us strongly believe that we can do those very things, in this time and this place. Indeed, some of us believe that, Jewish history testifies that, in our most creative periods, we were able to harness the best in our environment, rather than to succumb to the worst in it. Jewish cultural adaptiveness is a too-little known historical weapon in the arsenal of Jewish survival; but it has operated most effectively. It continues to operate here and now.

* * *

In North-America, two extraordinary factors impinge upon us all: they are built-in components of the modern, industrial, democratic world. Our success as a community depends, to a large extent, upon how we deal with them. Both have vast significance in all aspect of our lives, but, nowhere is their impact more significant than in the arena of education. I refer to the new leisure and how we use it to enhance educational opportunities in building the "whole person in a whole some world". I am thinking, as well, of the pluralism of our society which has produced an educational variety and openness, heretofore unknown.

Interestingly, it was American Christians, and not Jews, who first learned to harness both of these elements of our culture towards creative, religious ends. The first has given birth to the summer school, the summer camp, the summer travel program for young people of various ages — all under the auspices of a variety of enterprising Christian denominations. Our thriving Camps Ramah, thus, really represent a creative adaptation of a creative adaptation to American life and experience. So, too, with our U.S.Y. Pilgrimages to Israel and elsewhere. Instead of allowing summer to destroy the educational appetite and to have it swallowed up completely by chasing after transcient pleasures, religious communities in America have harnessed leisure-time to spiritual purpose. Indeed, we are only at the very beginning of great possibilities in this vast area of educational potentional — and not for children, alone!

The religiously-oriented Day School represents the answer Christians in America have given to the second challenge of our secular, democratic society — the challenge of pluralism and openness. Without for one moment denigrating the Public School, Christian Americans — Protestants as well as Catholics — have developed private Day Schools as their contribution to the open society. Here, again, Jews in America have borrowed from their environment an institutional response that carries with it the seeds to the challenge posed by Professor Baron.

Thus, Jews learn to adapt to their environment, by seeking to use the creative responses of all true allies, for their own high purposes. But a similiar process has developed, intra-murally as well, within the pluralist American Jewish community An interesting historical dialectic has been going on at all levels, between Orthodox, Conservative and Reform, sometimes unrecognized yet always present, and nowhere better seen than in education. In the 19th century, the Reform group had borrowed the Protestant Sunday-School as its answer to the new problem of living as Jews in the free world. (So, too, we should add,did many in the traditional community). But listen to these leading voices of the Reform movement, **today** in the middle of the 20th century.

"We must face the facts squarely and seek under our own auspices and in certain favorable situations to establish day schools for perhaps 10% of our pupils that will meet our needs".

(Dr. Emanuel Gamoran, in **Jewish Teacher,** Vol. 19 No. 2, January 1951).

Or this, just some months ago, from the then Vice-President of the Reform Union of American Hebrew Congregations:

"I wish, with admitted lack of patience, we could cease spending time and energy on debates over **whether** there should be Reform Jewish day schools and devote ourselves to the more difficult problem of their feasibility. To my mind, the Reform Jewish day school issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps even indispensable to our strength and growth in the United States".

(Rabbi Jay Kaufman, in Journal October, 1964.)

What spiritual transmigration has thus reformed Reform? The answer is revealing, and it sheds light on many other questions basic to the dynamics of our religious creativity in America. Two things have contributed — one external, the other internal: the changing environment of America itself, its increasing pre-occupation with its religious vacuum; the cross-fertilization of the three groupings, the Orthodox, Conservative and Reform, the unspoken but oft-exciting ways in which they continue to learn from one another.

The Orthodox developed the Community Talmud Torah, the afternoon or evening school, as their response to the Reform Sunday School. But by the early 1940's, the Orthodox Talmud Torah went into eclipse. One important reason for this was the growth of the Conservative Movement as a new force in American Jewish life, just about that time. And what, more than all else propelled our Movement into national significance? Again, and adaptation of an adaptation — the Conservative Congregational School. We took the idea of the afternoon school as developed by the Orthodox Talmud Torah with us, as we moved to the suburbs, in the 1940's. For what was the first thing we built — even before our synagogue sanctuaries? Our Congregational Schools, of course! By now, the best afternoon Congregational Schools in America, in most cities, are the Conservative synagogue schools. It should not be overlooked that in city after city. Reform Temples continue to add week-day Hebrew instruction to their Sunday School programs.

In the interim, however, since the middle 1940's what have the Orthodox been doing? They have been adapting the Private Day School to Jewish purposes, and in 20 years have been responsible for the phenomenal achievement of establishing **almost 275 Day Schools!** (May I remind you that in 1935 American Jewry could only boast of 17 Day Schools)

Today, a new and exciting phenomenon is spreading — from the grass roots — everywhere. Just as Conservative Jews took the afternoon school idea and made it part of synagogue life and experience, they just now are beginning to do the same with the Day School. They are making their own adaptation of the Ortodox adaptation to the environment.

Our Day-Schools now number 23 — a very small total — but this represents 23 more than we had scarcely a decade ago. What is most revealing, and prophetic, too, is the fact that the majority of the thousands of children now attending these 23 schools would never have been enrolled in a Day School at all, if none were available in the spirit of Conservative Judaism.

Our task, then, is to recognize the historic moment we live in. Until now our Movement has been little more than a neutral observer of the 'Day School Revolution" in America. Indeed, it was only 8 years ago, in 1957, that we took our first official action in relation to Day School education, when, the United Synagogue Commission on Jewish Education forthrightly committed itself to this idea, in 1957.

Some timid souls among us, however, still remain tepid, still debating the idea. But life moves on and does not wait for the debates to conclude. Witness the stirring in Reform — they sense what lies on the horizon! Instinctively, too, the positivists in our Movement know that now is the time to place the Day School at the very centre of our educational efforts, to make a new thrust forward, everywhere we can. Thousands of our children will attend these schools — if we Conservatives will build them, and if we Conservatives will support them. If **we do** not build Day Schools **they** will not attend — **this much is clear!**

The time to build is now! Those five hundred Jews can be born — the 500 to lead and illumine a new Jewry in a new world! Those 500 and more!

CALLS NORTH AMERICAN JEWRY TO STRENGTHEN DAY SCHOOL MOVEMENT: Toronto's Rabbi Stuart E. Rosenberg, who chaired this week's Conservative Conference on Day Schools in New York.

toronto synagogues

ACADEMY OF JUDAISM

The Academy of Judaism Lecture will be held on Monday, January 10th, 8:30 p.m., at Temple Sinai. Dr. Steven S. Schwarzschild will be guest speaker. He will address the assembly on: A Theology of Modern Art. Afterwards he will be joined by Alan Jarvis and Robert Fulford.

The lecture and panel discussion is open to the public.

JUBILEE YEAR

B'nai Israel Beth David Synagogue held a parlor meeting at the home of past president Cecil Forcht, which launched the synagogue's jubilee celebrations. Meyer Dorren, who is moving to California, was honored. Guests included: Mr. and Mrs. M. Katzman; Mr. and Mrs. H. Cohen, the former who is chairman of the board of governors; Cantor and Mrs. David Greengarten; Mr. and Mrs. J. Adler; Mrs. and Mrs. S. Budd; Mr. and Mrs. M. Goody; Mr. and Mrs. L. Kirshenblatt; Mr. and Mrs. H. Witkin; Mr. and Mrs. B. Weinstein, former, president of the congregation; Mr. and Mrs. J. Chisvin; Mr. and Mrs. J. Doran.

The year will mark the 50th anniversary of B'nai Israel and the tenth of Beth David. They now are merged under the spiritual guidance of Rabbi Albert Pappenheim.

YOUTH SABBATH

Adath Israel Youth Sabbath will take place tomorrow morning, January 1st. The Youth will conduct the entire services.

FIRST ANNIVERSARY

Adath Israel Seniors Club celebrated its first anniversary recently. The following officers were installed: Mrs. Harry Singer, Abe Shachter, presidents; Mrs. Tilly Nissenbaum, Oscar Bernstein, vice presidents; Mrs. Dorothy Ludwig, secretary; Echiel Silverman, treasurer; Mesdames Fanny Finkelstein, Fanny Goldstein, Sarah Boigin, sunshine convenors. Rabbi E. Schild and Cantor Murray Nixon participated in the program.

CARNIVAL

USY carnival, Adath Israel Synagogue, will be held Saturday, January 1st, from 6:00 p.m. to midnight.

LECTURE

A lecture commemmorating the 400th anniversary of the Shulkhan Arukh will be held on Thursday, January 6th, 9:00 p.m., at Adath Israel Synagogue. Rabbi Erwin Schild will speak on: The Shulkhan Arukh — Code of Jewish Law.

BIBLE STUDY

The Bible Study Class of Holy Blossom Temple, conducted by Rabbi David R. Powell, will be held on Tuesday, January 4th. Topic will be: The Biblical View of Wisdom.

APPOINTED TO NATIONAL RABBINICAL COURT: Toronto's Rabbi Gedaliah Felder, prominent Talmud Scholar. The other two members of this Bet Din of the Rabbinical Council of America are: Rabbi D. Regensberg of Chicago Illinois, and Rabbi M. Steinberg of New York.

BECAME SCOUTS

The following boys of Beth Am became Scouts: Briah Jafine; Martin Shack, Mitchell Shack; Melvin Rosenblatt; Michael Spigelman. Brian Salzman received his second class badge. Steven Graham and Fred Granek received their first class badges.

NEW MEMBERS

New members of Shaarei Shomayim are: Mr. and Mrs. Frank Fleischmann; Mr. and Mrs. Louis Goodman; Mr. and Mrs. Gary Minz; Mr. and Mrs. Albert Nightingale; Mr. and Mrs. Morris Nightingale; Mr. and Mrs. Malcolm Perlman; Mr. and Mrs. Ernest Rubenstein; Mr. and Mrs. Martin Sable; Mr. and Mrs. Paul Shapiro; Mr. and Mrs Harry Stork; Mr. and Mrs. Bernard Waldman.

FORD ANNOUNCES GRANT TO SCHOOLS IN HOLY LAND

NEW YORK (JCNS) — The Ford Foundation has announced a grant of $ 750,000 to the Israel Foundations Trustees for continued support of research by Israeli institutions on problems related to the country's social and economic development.

The funds will assist research by 78 scholars from 16 institutions in agriculture and soil science, biology, chemistry, physics, technology, medicine and the social sciences.

Among other allocations from the $ 6,200,000 in grants announced by the Foundation was one of $ 1,003,200 for bolstering both undergraduate and graduate programmes of the Middle East Technical University in Ankara. This is a key centre for higher education in science in the region.

eshkol's difficulties

NRP HESITANT; MAY NOT REJOIN CABINET

TEL-AVIV (JCNS) — Long before President Shazar formally had entrusted him last month with the formation of a new government, Premier Levi Eshkol, like a chess master playing several games simultaneously, had been holding discussions with five political parties about their possible inclusion in his Mapai-led coalition Cabinet.

He told the press that he hoped to be able to present his new government to the Knesset before the middle of January, perhaps towards the end of this week.

He had been trying hard to form a large coalition which would include all of the present members, plus Mapam and the Independent Liberals, giving him 75 votes in the Knesset.

However, if the present negotiations with the National Religious Party and Poale Agudat Israel failed, he would form a smaller coalition with 62 votes (including the Arab pro-Mapai members).

As for the distribution of portfolios, no detailed talks had yet been held with either Mapam or the Independent Liberals. They would both prefer to be given economic ministries, though they had been offered none to date.

It is understood, however, that Mr. Moshe Kol has been put forward as the Independent Liberal ministerial candidate, while Mr. Israel Barzilai, and a former Israeli Ambassador to Austria, Mr. Nathan Peled, are Mapam's candidates.

As for Achdut Avodat — there is no need for Mapai to negotiate a coordinated program with it, since this was agreed upon when the alignment was formed earlied this year.

In the meantime, it is hoped the situation regarding the N. R.P. will be clarified soon. At the moment they wish one of the three portfolios they have held up to now to be an economic one.

As for Mapai, it is now certain that Mrs. Golda Meir and probably Mr. Akiba Govrin, the Minister for Tourism, will leave the government and that Mr Abba Eban will be the new Foreign Minister. Reuven Barkatt, secretary-general of Mapai, and Ze'ev Sharef still head the list of Mapai candidates for government office.

COLLEGE OF JEWISH STUDIES

LOCATION: TORATH EMETH CENTRE, 1 VIEWMOUNT AVENUE

SCHEDULE OF LECTURES

1. Modern Approaches in Jewish Philosophy: 7:30-8:45 p.m.

Topics: January 5 Natural Religion: Proofs for the Existence of God
January 12 Foundations of Jewish Ethics
January 19 Revelation: Torah Min Hashomayim

2. Contemporary Problems in Halachah

Topics: January 5 Obligations of Parenthood
January 12 Are the Torah Laws of Marriage and Divorce outdated?
January 19 Halachic implications of space travel.

The College of Jewish Studies is sponsored by the Orthodox Congregations and the Ner Israel Yeshiva College under the aegis of the Rabbinical Council of Toronto with the assistance of the Orthodox Division, Canadian Jewish Congress, Central Region.

ACADEMY OF JUDAISM

LECTURE

AT TEMPLE SINAI
210 Wilson Avenue

ALAN JARVIS and ROBERT FULFORD
will join

DR. STEVEN S. SCHWARZSCHILD
following his lecture on

A THEOLOGY OF MODERN ART

On Monday, January 10th
8:30 p.m.

The lecture and panel discussion are open to the public. Tell your friends about it now, and reserve the date !

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— AND —
THE BETH SHOLOM CONGREGATION
cordially invite you to attend a public

DISCUSSION

on

JEWISH SURVIVAL — WHY AND HOW?

Wednesday, January 5th, 1966, 8:00 p.m.

in the
Auditorium of the Beth Sholom Synagogue, 1445 Eglinton Avenue West

PARTICIPANTS	TOPIC
Rabbi N. L. Rabinovitch, Clanton Park Congregatior	"Jewish Survival in the Past"
Rabbi J. L. Cashdan, Temple Emanu-El	"Why Continue Jewish Survival?"
Rabbi J. Kelman, Beth Emeth-Bais Yehuda Congregation	
Rabbi David Monson, Beth Sholom Congregation - Moderator	"The Future of Jewish Survival"

ADMISSION FREE

The Jewish Public Library specializes in Judaica only and stocks books dealing particularly with matters pertaining to Jewish life or any phase of human life, but only from a Jewish viewpoint. The Library is tri-lingual, namely, English, Hebrew and Yiddish and is located at 22 Glen Park Avenue, Bathurst-Glencairn district. Trained staff is ready at all times to assist with any matter of research in Bible Studies, Customs & Festivals, Religion & Philosophy, Rabbinics, Drama, Poetry, Music, Biography, Israel & Zionism, Language, Literature, Fiction, etc. Rabbis, teachers, students through university level and laymen, as well as clergy and students of other faiths derive many sources of biblical and historical information from the Jewish Public Library of Toronto.

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EITZ CHAIM SCHOOLS Annual Dinner Meeting

JANUARY 9, 6:30 p.m., at the

TORATH EMETH JEWISH CENTRE

1 VIEWMOUNT AVENUE, TORONTO 19

Rabbi J. I. Wohlgelernter,
Mr. Samuel A. Abella
Mr. Nathan Urbach
Rabbi Nathan Shemen

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EMINENT GUEST

YAACOV ZERUBAVEL

Since the partnership of Mapai and Achdut Avodah within the so-called alignment during the most recent parliamentary elections in Israel, many are oblivious to the existence in the Jewish state of a dynamic and militant group. For Achdut Avodah-Poale Zion belongs to the activist sections of the people of Israel; it played a historic role in the pre-state days when some of its leaders gloriously were leading the Palmach forces into the battle for Jewish sovereignty in the ancient homeland.

Such names as Yigal Alon are symbolic of the role of Achdut Avodah in the national revolution which took place in Eretz Israel. Such veterans as Yaacov Zerubavel remind one of the years before World War I when Poale Zion were the pioneers of Aliyah — at the time when the majority of Jewish Socialists were opposed to Zionism.

Now eighty-year-old Yaacov Zerubavel is a guest of Canadian Jewry. He deserves a hearty welcome.

"C" DOES NOT BELONG

THE STAR IS CONFUSED

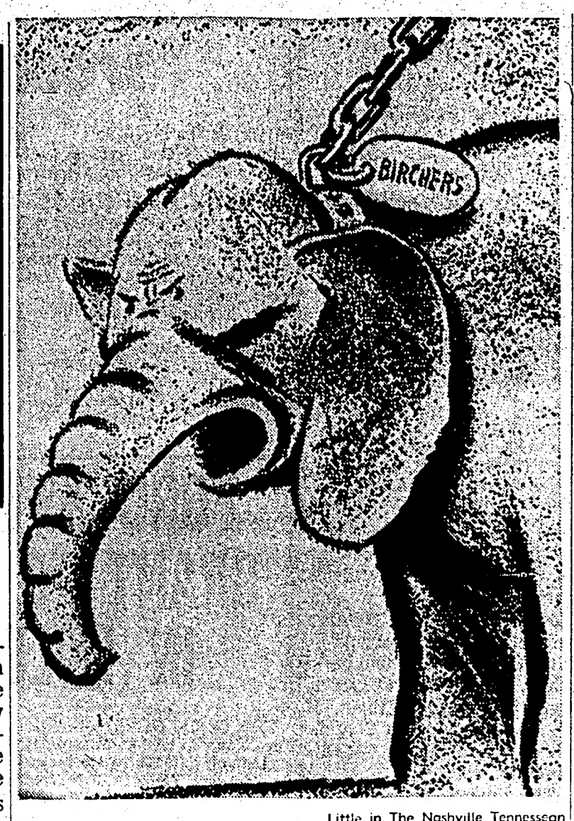
The Toronto Star, editorializing on Hanukah (December 24th), is just too witty for our understanding.

First it says that the Jews "never used to make too much of Hanakah". This, of course, is incorrect, as every Jew knows. If Hanukah is a minor festival, it is one on which the Halakha permits work; but by no means have Jews ever minimized Hanukah. Quite to the contrary, according to religious law the lights of the Menorah must be displayed for all to see thus proclaiming the miracle. Since Hanukah is older than Christmas, it certainly is erroneous to say that the festival theme and display of light have become a Jewish custom under the influence of the holiday mood in the surrounding Christian society. In fact, the same Hanukah mood always prevailed in Moslem countries.

Also, we are at a loss to find the source from which the Star editorialist dug up the curious spelling of Hanakah — it just doesn't exist. There is one spelling which stems from the German transliteration of Chanukah where the Hebrew letter, het, is spelled "ch" and pronounced gutturally while the correct rendition in English is Hanukah. This latter is the official transliteration accepted in Israel where Hebrew is the national language and the "het" is not pronounced like the "ch" in the Scottish, nicht, but rather like the h aspiré in French. It is not the het, the first letter in the word, Hanukah, which is pronounced in the guttural sound of the Scottish or German, ch, but the khav.

We hope the Department of Near Eastern Studies of the University of Toronto finally will take note of the difference in pronounciation between the khav and het so that the poor editorialist of the Toronto Star will be able to limit himself in the future to his witticism about the difference between Hanukah and Christmas.

Certainly we can see why the Christians want to replace the "x" with the "c", but please leave Hanukah alone. Let us spell it our own way — without the "c".



Little in The Nashville Tennessean

LINDSAY: "I wear no man's collar"
NEW YORKER: "We shall see".

Dateline: NEW YORK

By Trude Weiss-Rosmarin

OUR SOCIAL LIFE

American Jews are providing not merely liberally, but lavishly, for the leisure of their young. The budgets for recreational youth unrelated to Jewish studies are so huge, that leading rabbis of all trends have sharply criticised Jewish community centres for wasting funds on what they consider to be activities totally unconnected with Jewishness.

According to the latest yearbook of the National Jewish Welfare Board, the co-ordinating agency of Jewish community centres, almost 50 per cent of the 700,000 members of these centres are under 24 years of age.

Significantly, the 18 to 24-year-olds constitute the smallest group — 5.4 per cent of the total membership — while children under 14 form almost a third. The 14 to 17-year-olds make up 12.2 per cent of the memberhips rolls.

There are about 300 Jewish community centres, and all of them enjoy the very latest facilities, including swimming pools, music, dramatics, the dance, art classes and just "clubbing." But there is intense rivalry in numerous communities between the synagogue centre, with its synagogue, school, social halls, club rooms, library and, possibly, a swimming pool, and the Jewish community centre.

In the average U.S. Jewish community, young people are diligently courted by synagogues and centres, to say nothing of the B'nai B'rith Youth Organisation, with its multi-million dollar budget, and the youth groups affiliated to virtually all national, and also many local, Jewish organisations.

As a result, there are no lonely Jewish young people in the U.S.A., unless they are self-alienated or afflicted with psychological problems which shut out normal social interests.

However, there are some very lonely adults in the 25-35 age group who have missed the boat of early marriage, now **de rigeur.** Having outgrown the Jewish centre and synagogue leisure programme for unmarrieds, which are aimed roughly at 18 to 24-year-olds, these men and women meet difficulty finding a suitable social circle. Since they are not accepted by the young marrieds and are past the age of the typical unmarrieds, they freqeuntly develop new problems of a psychological nature, which aggravate those which contributed to their being unmarried.

It should be remembered, though, these unmarrieds are a relatively small group, except in the large cities, especially New York, to which they tend to migrate from the provinces.

Various Jewish organisations as well as many commercial bodies are now benefiting themselves and their clients by providing dances and social gatherings where the unmarrieds can enjoy companionship for a modest fee.

These functions are designed to cater for all tastes and all age groups. Thus, one commercial party-giver advertised the following: "pre-Chanucah parties" for a recent week-end: Friday at 9 p.m. — ages 20 to 35; Saturday at 9 p.m. — ages

(Continued on page 9)

REPORT FROM JOHANNESBURG

by SOLLY SACHS

Africans and Jews

Mr. Sachs is a former head of the Garment Workers' Union in South Africa.

Before the rise of Hitler there was little evidence of antisemitism in South Africa. The Afrikaner people looked upon the Jews with affection and respect as the folk of the "Old Testament", as God's chosen people."

There was even a closer tragic affinity: the Jews were conquered by the Romans, the Boer Republics were destroyed by the British.

The mass of Africans have never been racialists, nor was there any anti-Jewish feeling among the coloured and Indian communities, subject as they are to racial discrimination themselves. The legal and medical professions, commerce, industry, the arts, the universities and other spheres of public life where Jews played a prominent part had no trace of antisemitism. Yes, some golf clubs excluded Jews as members, but Klub Yas was more popular among South African Jews than golf.

In the political parties there were many Jews who played significant roles. Gabriel Weinstock, Morris Kentridge and Louis Karowsky, to mention only a few, played a major role in bringing about the Pact between the Nationalist Party and the Labour Party in 1924. Tielman Roos, the leader of the Transvaal Nationalists, was particularly friendly to Jews and, until the rise of Nazism in Germany even Oswald Pirow, who later became Nazi No. 1, was friendly to Jews.

The millions of non-white people were fighting against oppression. Gandhi campaigned for the rights of the Indian people in 1911. In 1912 the African people formed the African National Congress. Dr. Abduraman was fighting the battles of the Coloured people in Cape Town.

Although the methods of racial oppression were undemocratic and even inhuman, the victims conducted their struggle peacefully, along democratic lines. Except for the Whites on the land, both White and non-White, looked forward to a future when South Africa would be a non-racial democratic country.

The mass of Afrikaner people were facing a grave crisis which threatened their very existence. One-third became poor Whites and the parasitic semi-slave economy of the country was threatening to drive the entire people into an abyss of poverty.

My first contact with one of the several South African race conflicts was in 1928. Purely by accident I left the quiet precincts of the Witwatersrand University to become the Secretary of the Garment Workers' Union, seventy percent of whose members were Afrikaans speaking women, driven off the land through poverty to join the growing army of factory hands at a few shillings per week.

A deputation of these girls persuaded me to abandon my academic career to become their Secretary. I was taught High Dutch at school as a second language and spoke Afrikaans very poorly — the workers spoke Afrikaans.

But there was a greater problem. I could convey the message of trade unionism to the young exploited factory slaves only in English, and many of them refused to speak the language.

When I asked some of the workers why they hated the English, the answer was more or less identical. "They took away our national independence. My father was taken prisoner and sent to Ceylon. My mother was in a concentration camp where 26,000 Boer women died. Our homestead was destroyed, our bit of land devastated on the orders of Kitchener. Why shouldn't we hate them?"

The rise of Hitler in Germany caused havoc in every sphere of South African national life. Some of the leaders of the Nationalist Party like Oswald Pirow, Dr. Verwoerd, Eric Louw and Dr. N. Diedrichs supported Nazism.

Others, like Dr. Malan, C. R. Swart and Strijdom acted more cautiously. Their dislike of the British, their whole-hearted support of Hitler's "Herenvolk" philosophy as applied to South African conditions, their cultural and traditional affinity with Germany led them into the arms of the Nazis.

In addition, several avowedly fascist organisations like the Grey Shirts, the Black Shirts, and later the Osewa Brandwag, became very active.

Anti-Communism and antisemitism, two main pillars of Hitlerism, were taken over by the Nationalists and poisoned the national life of South Africa in the 30's. The oppression of the non-White people, which had formerly been an expedient, had now become a national philosophy, immutable, eternal and ordained by Providence.

Wherever there is racial oppression, the Jews have always had more than a fair share of torment. In the circumstances, one would logically expect all Jews to be in the forefront of the struggle against the oppression of the thirteen million African, Coloured and Indian people.

Most of the Jews, however, being engaged in the more progressive sectors of South African national life (agriculture and mining, with their abominable systems of indentured and compound labour, are the two most backward) in industry, commerce and the professions are more liberal.

Houghton, the wealthiest constituency in South Africa, returned a Jewess, Helen Suzman, the sole member of the Progressive Party to Parliament, only because more merchants, manufacturers, stockbrokers and professional people live there.

What of the future of the Jews in South Africa?

In my view, the future of the Jews is inseparably bound up with the future of the rest of the three million Whites.

I would hazard a guess, however, that, when the whole of Black Africa rises in revolt against White oppression, the Jews will suffer the fate of the rest.

Such is the tragic commentary of history. The Afrikaner people, who have themselves suffered a "century of wrong", conquest and national humiliation, are the principal architects of apartheid, and have become cruel oppressors of others. The British with their century-old traditions of liberty and justice, have sold their national heritage for twenty-seven per cent dividends — higher in the mining industry.

I wonder what the men, women and children who were asphyxiated at Treblinka, the Jews who fell fighting against terrible odds in the Warsaw Ghetto, if they arose from their graves, would say to the Jews of Johannesburg and Cape Town today.

LETTERS AND OPINIONS

THE NEW SCHEMA: THE PROBLEMS THAT REMAIN

by DR. JAMES PARKES

The best thing that can be said for the final text of the Schema on the Jews is that it gives realistic expression to the actual attitude of leaders or the Roman Catholic Church.

This is being written while it is still uncertain whether the fatal word deicide will be included or omitted in the final document. But a re-entry of the word which the Ecumemical Council vote excluded would now be merely the result of back-stairs prudence, or the personal decision of Pope Paul VI himself.

The Council has already given its vote. Had the saintly John lived, he might have swept the fathers into an emotional act of penitence which would have been momentarily of the deepest sincerity, but would have glossed over the actual reality; and it is no disrespect to his memory to say that this would have been a tragic mistake. For it would have convinced the ordinary Catholic that an historic wrong had now been righted and that there was nothing more that the Church needed to do.

We are a very long way from achieving the right relationship between the Jews and the Christians, Judaism and Christianity, but we can at least define what it is **not.** It is not the "acquital of the Jewish people of the crime of deicide".

Insofar as the issue can be expressed at all in forensic language, what has been done is "the withdrawal of a libel against Judaism and the Jews which is deeply embedded in traditional Christianity and has resulted in the infliction of appalling and incalculable suffering on the Jewish people culminating in the deaths of six million in our own generation".

The Council has withdrawn the libel, but, it must be admitted, with a grudging prudence which must have been intensely distasteful to men of the quality and insight of Cardinal Bea himself. And it has not admitted responsibility for the antisemitism of which the libel was the prime cause.

To define the libel more closely, it affirmed the perpetual and entire responsibility of the whole Jewish people for the crucifixion of Jesus of Nazareth and declared that, in consequence of their rejection of his messianic claims, Judaism was henceforth no more than a worthless and empty shell, while its divine heritage and promise had passed to the Christian Church.

It is important to stress that Judaism, as well as the Jewish people, stood condemned in the eyes of traditional Christianity. But it must, in fairness to the Roman Catholics, be added that identical language would be used by most of the Protestant Churches on the continent, and that, insofar as there has been a change in the Anglo-Saxon world, it is extremely modern and still only partially effective.

The steering and drafting committees treated the subject, not as something in which an appalling wrong had to be righted, but as a much less heart-searching issue — one in which due weight could be given to political considerations, diplomatic commonsense and ecclesiastical precedents.

Hence linguistic concessions to Arabs and Eastern Catholics; hence the nonsensical and pseudolofty information that they were not deploring antisemitism politically but only theologically; hence the casuistry that the word "condemn **(Damnare)"** was used only for heresy, whereas **deplore** applied to sins.

The real problem is, therefore, not what is the permanent value of the second Vatican Council but to what extent it has set doors ajar which had previously been closed and made possible more scholarly — as well as more profound — action by groups of better qualified if less eminent Catholics.

The mere withdrawal of the libel affects the attitude to the actual tex of Scripture. It does not, of course, mean any fundamental recognition that some of the descriptions in the Gospels, or assertions in the letters of Paul, are actually erroneous; but it does mean that certain lines of interpretation — sometimes the most obvious lines — are excluded.

A whole series of texts — "his bloodbe on us and on our children" in the foremost place — may not be used as expressing the whole of scriptural truth. And that is a very important decision, for, like Orthodox Jews, Catholics regard the text of Scripture as endowed with infallibility, **when interpreted by the proper authorities.**

By itself this is a negative gain. It makes no positive difference in the Catholic attitude to Judaism. We can, however, bring in other Schemata, though, in fact, Judaism was treated with less sympathy than Islam or the religions of Asia.

But by implication the door, which was left ajar for a recognition of authentic spiritual values in those religions, can, in time, be opened for a re-examination of Judaism. Really positive results will begin to be seem only when Catholicism (as, indeed, other Christian Churches) recognises that Judaism needs more, not less, attention than Islam or the great religions of Asia.

The Schema on religious liberty sets a door ajar which can be useful in the development of dialogue and interchange between Jews and Christians. It paves the way for Catholic willingness to listen to the unpleasant things which are genuinely in the minds of serious Jews when they consider Christianity.

I think, for example, of two articles which I have read only recently, that of Joel Carmichael in the latest number of "The Gates of Zion" and that of Milton Himmelfarb in the lastest number of "Commentary". As a Christian, I naturally disagree with much in them, but it is supremely important that I read them attentively and respectfully.

There is one issue which the second Vatican Council did not touch, but which has to be explored to the full before anything basic can be achieved — Christian responsibility for antisemitism.

In this field one has to recognise that partial admissions do not make full acceptance easier or more probable. They can be useful cover for evasion. But nothing less than the recognition of ultimate Christian responsibility for turning normal xenophobia into the unique sin of antisemitism can possibly be acceptable.

(The Rev. Dr. James Parkes, founder of the Parkes Library in Britain, is a foremost scholar on Christian-Jewish relations).

SERMON FOR THE WEEK

THE ETERNAL REALITY

By one of those strange ironies of history, the Catholic Church decided to exonerate the Jews of the charge of deicide, at the same time as a group of distinguished Christian theologians were themselves announcing the demise of the Deity. "The greatest theological problem of our time is an understanding of the meaning of the death of God", observed one of them recently.

How tragic that a people should have been persecuted for two thousand years for allegedly killing a God who was destined to die anyway, and whose most detailed obituaries would be composed by the decendants of the perpetrators of the original slander.

It was Nietzche who started this vogue in the modern world by his "God is dead" proclamation. We Jews must regard both the Christian and the Nietzchian formulation of the problem with utmost compassion and charity.

If, for a moment, we were to adopt the vocabulary of these theological unfortunates, we could proclaim that God has died not once but many times. Erich Fromm has recently elaborated what Shaw dramatised in his "The Black Girl in Search of God," and what every non-fundamentalist Jew who has even a nodding acquaintance with the rich source material of Jewish spiritual history must surely know. It should be obvious that the God of Noah died to Abraham in the justly famous dialogue concerning the destruction of Sodom and Gomorrah, and that the God of Abraham died to Amos, and that the God of Amos died to the author of the Book of Job.

We could go on and say, in the same idiom, that unless our God continually dies he is not our God, but an idol, a temporary fixation of a constantly Phoenix-like renewing process. We could argue thus, but what is the need?

We have our own Jewish conceptual system, which does not require us to envisage the death of God, but rather a constantly growing vision of Divinity. Of course, we cannot depend lock, stock, and barrel on the theology of our fathers. But the raw material is there in the beautiful Midrashic notion of the prophets seeing God through a glass darkly, contrasted with the brighter vision of Moses and the profound intuition of the Mechilta.

Because God revealed Himself to the Jewish people at the Red Sea like a warrior, at Sinai like a scribe teaching Torah, in the days of Solomon like a young man, and in the days of Daniel like an old man full of mercy, they were confused. "Do not imagine," God said to them, "that because you see Me in many different guises, there are many Gods. I am the same one in all place. I am the Lord your God."

Perhaps we might add "in all times too." It is not God who dies. It is our limited ideas of God which must constantly be reconstructed to account more meaningfully for reality as we increasingly know it. "The One remains, the many change and pass."

"YIDDISHE MAMA"

the jewish mother: myth and reality

by GILLIAN FREEMAN

Mother is an emotive word. Whole chain-reactions — sentimental, aggressive, dutiful, guilty — are aroused by it.

To a Jew it is always emotionally charged. To a non-Jew the combination of clichés which are perpetuated by fiction and jokes.

There are as many Jewish jokes as there are mother-in-law jokes, and Jewish comedians also make jokes about their mothers-in-law. You know the kind of thing. "My mother-in-law gave my wife two dresses, a blue and a red. My wife put on the blue one and my mother-in-law said "So what's wrong with the red dress?".

Now, depending on the particular slant of one's humor, one may or may not think it funny, but doubtless we've all met this type of woman some time or another and our reaction may be knowing, affectionate or, by a curious kind of transference, irritated. But at the same time as arousing a personal response, the joke is maintaining a concept of the Jewish mother who is generous but faultfinding and demanding of gratitude.

Is she? Are Jewish mothers like that?

I have a built-in resistance to generalisations. They may be harmless — on the whole it is harmless to make assertations about mothers — yet one of the most dangerous elements in antisemitism is the generation of characteristics — fallacious generalisation of greed, meanness, etcetera. There is no need to enumerate. We have all heard them "ad nauseam".

No one will deny that there are some mean Jews and some greedy Jews, just as there are some mean and greedy Moslems and Christians and atheists. But the generalisation that all Jews (or all Moslems or Christians or atheists) have these inherent qualities is false.

In the same way to say that all Jewish mothers are interfering, warm-hearted, possessive, stifling and so on is equally misleading. There is an abundant variety of characteristics in Jewish mothers — although some of them crop up with greater frequency than others.

Possibly the ultimate fictional Jewish matriarch occurred recently in a novel, "A Mother's Kisses", by American author Bruce Jay Friedman, in which the hero (a seventeen-year-old) is hounded, pursued, chaperoned and emotionally suffocated by what one reviewer described as "the most remarkable mother since Medea".

Is there a basis of truth on which this mother—and others—is conceived? Having come out against generalisations I am now going to make some of the most widely expressed, and examine them:

Jewish mothers are more deeply involved with their children than non-Jewish mothers.

They want the best for their children but try to run their lives.

They want sons.

They want a fair measure of dutiful return for all they sacrifice.

To take the first point, that of involvement: I don't think there is any doubt that most Jewish mothers are closely concerned with their children's development, mental and physical. They give with incomparable generosity.

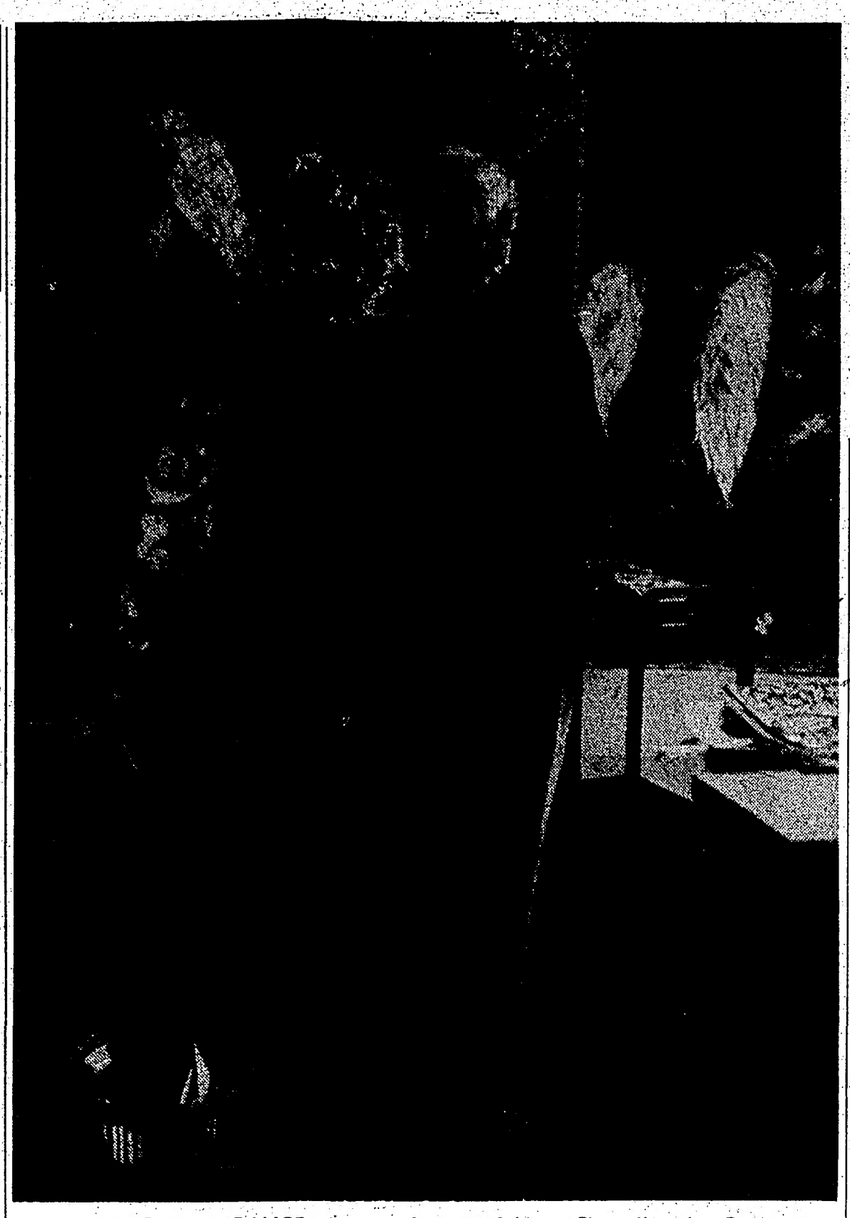
When I was teaching in schools in the East End of London some years ago, it was the Jewish children who were always well-dressed and well-fed, and when these children returned home each afternoon it was to their mothers (or to aunts or grandmothers) and not to empty houses.

There were no "latch-key" children among the Jewish families; and in schools where a high proportion of children were on probation the Jewish children were conspicuously among those who were **not.**

It is acknowledged that where family relationships are close, and where religion plays a strong part in directing moral behaviour, delinquency is seldom evident. Jewish (and Catholic) families have fewer of the moral problems found in non-religious homes.

The position of the mother in Jewish families is closely mirrored in Spanish and Italian society. There are no teddy-boys in Spain. I doubt if there were Jewish teddy-boys in England. Possibly the two most de-

continued on page 8



IN SOUTHERN FRANCE: A rare glimpse of Marc Chagall in his Riviera home, surrounded by masterpieces depicting themes of the Bible, of the Jewish shtetl and of his love for music and the theatre.

CHAGALL IN ISRAEL; HIS EXHIBIT OPENS SOON IN TORONTO'S SOBOT GALLERY

Marc Chagall, the greatest of painters of our time, the man whose etchings and paintings of Eastern European Jews will live forever, has arrived in Israel as the guest of the government, our JCNS reports from Jerusalem. The beloved master has begun his designs for the mosaic floor of the new Knesset entrance hall.

Simultaneously, this newspaper learns, an exhibit of a rare Chagall collection will open in Toronto, at Yorkville's famous Sobot gallery on January 9.

Asked by our reporter what he has to say about his designs for the Jerusalem Knesset, the master replied: "I hope they will be well stood on" (in Yiddish).

U. N. REPORT

THE WORLD ORGANIZATION AND RIGHTS OF MINORITIES

UNITED NATIONS, New York (JCNS) — While there is an understandable sense of disappointment among Jews that the International Convention Against all Forms of Racial Discrimination, adopted unanimously last week by the Third Committee of the U.N., does not contain a clause condemning antisemitism, this must not be allowed to obscure the fact that it is an historic document.

This is the first international treaty on human rights prepared under United Nations auspices to provide international machinery for implementation and the right of individual petition.

As the representative of the Consultative Council of Jewish Organisations, Dr. Moses Moskowitz reported to that body, "The formidable political and psychological barriers which have for so many years blocked progress towards international protection of human rights have finally been breached." It is nothing short of a breakthrough.

The disappointment expressed by Judge Hadassah Ben-Ito, the representative of Israel in the Third Committee, about the exclusion of any specific mention of the "phenomenon of antisemitism," the fact that an amendment proscribing it was not even put to a vote, appeared somewhat out of place at a time when so many of the committee members were wrapped in a kind of euphoria, especially those from Africa and Asia, over the fact that implentation had at last been written into a treaty

Both Dr. Moskowitz and his opposite number from the World Jewish Congress, Dr. Maurice Perlzweig, are agreed that the attempt to write antisemitism into the Convention should not have been made at all.

This is because of the "Cold War implications" which the Soviet Union was bound to read into it — especially when proposed by the United States after President Johnson's promise to a mass rally on Soviet Jewry that America would introduce such a resolution.

As Dr. Perlzweig told the JCNS correspondent here, and Dr. Moskowitz agreed, the Jews — and Israel — must begin to understand that the United Nations will not approve the singling out of a discriminatory practice, except perhaps apartheid, and that the Jews must seek and find their protection in a general guarantee of human rights.

the lively arts

THEATRE • MUSIC • FILM

BY D. COHN

● Proprietor Sobot of Toronto's Sobot Galleries will open his exhibition of original Chagall lithographs next week. He is happy by the fact that he will be the only one in Canada to represent the works of the world's greatest living and controversial painter.

● The German poet, Henrich Heine, once wrote to a friend: "If I had been able to make a living by stealing silver spoons without being sent to prison, I would never have been christened."

Heine accepted baptism for the sake of his career. Yet he remained a sincere and courageous Jew all his life; on his deathbed he resumed that dialogue with God which he began in Talmud Torah as a young child. Despite his official conversion, he retained a deep love for the mass of the Jewish people and valued the humble and pious Polish Jews far above the assimilationist Jews of his native Germany.

Though Heine was a friend of Karl Marx, he was neither a Socialist nor a Communist, but an individualistic Jew.

The Hebraic element in the poet's work glowed like precious jewels. During his early years at **kheder**, he first absorbed the Biblical tones which he later was to express in all his poems.

Heine was preoccupied all his life with the idea of writing a Jewish novel which would be "an ever burning lamp in the cathedral of God." But he never was able to complete it; the work was published in fragments.

Heine's life was full of personal tragedy. He was rejected by Germany, the country he dearly loved.

● Even Tel Aviv has it: The Playboy Discotheque on Rehov Ben-Yehuda. Table service is by three "bunnies": one from Paris; one from Shanghai; one from Switzerland. All are Israelis now.

● Konstantin Simonov, Soviet novelist and playwright, will be in Tel Aviv in March as guest of the Hebrew Writers Union.

● Thirty-two painters and sculptors representing modern trends in Israeli art are participating at the Rubinstein Pavilion in Tel Aviv Museum.

● Comedian Danny Kaye will conduct the London Philharmonic Orchestra in a gala performance in London soon. Kaye, who does not read a note of music, has conducted 22 orchestral performances and has raised a small fortune for musicians' pensions funds and similar benefits.

● In Tel Aviv Mrs. Katernia Szenes has lodged a petition seeking to prevent an Israeli film producer from filming the life of her daughter, Hannah, who was parachuted into Jugoslavia by the Allies in 1944 with the aim of reaching Hungary. She was caught by the Germans who tortured and then shot her.

Mrs. Szenes complains that Menahem Golan, the producer, is seeking to obtain German capital for the film and to employ a German actress to portray her daughter. She claims that these moves contravene the terms of her contract with Golan.

● Dame Myra Hess, noted English pianist who died recently, was the youngest of four children. Her father, an orthodox Jew, taught them Hebrew and familiarized them with the traditional melodies of the Sabbath service.

Myra displayed musical aptitude at a very early age. At five, she could play bits of tunes on the piano and improvise accompaniments for them although she had no formal study. A local music teacher then began to give her weekly piano lessons, but within two years the pupil had surpassed the teacher as a musician.

At seven, she was sent to the Guildhall School of Music where she studied with Julian Pascal and Robert Orlando Morgan; she won the gold medal for piano playing. When she was twelve in 1902, she won a scholarship to the Royal Academy of Music and for the next five years she studied with Tobias Matthay.

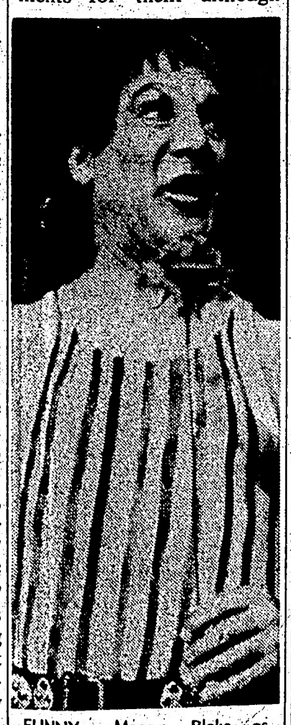
Practice, children, practice!

● A Russian-Jewish ten-year-old girl, Judith Levenberg, has held a successful exhibition of her paintings and drawings in Moscow, earning her the acclaim of art critics. She is of the town of Uzghorod, in the Ukraine.

Judith also plays the piano and speaks three languages fluently. She says she would like to be a doctor.

● Tony Curtis, Virna Lisi and George C. Scott will start in a new action comedy entitled: Not With My Wife, You Don't!

EMOTIONALLY CHARGED. - Diane Cilento, who plays in the new motion picture, The Agony and the Ecstasy, now being shown at Toronto's University Theater.



FUNNY. - Mervyn Blake as Schmitz in a scene from Canadian Players' production of Max Frisch's The Firebugs being performed in repertoire at Toronto's Central Library Theater.

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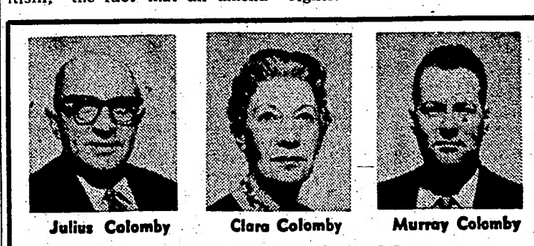
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toronto after dark

IN MURDER MYSTERY. - Ray Milland, who will appear in Hostile Witness, the murder mystery by Jack Roffey, at Toronto's O'Keefe Center, January 3rd through 15th, prior to its Broadway run.

WOMEN TO FIGHT POVERTY

NEW YORK. — The National Council of Jewish Women has announced the launching of a "woman-to-woman" antipoverty campaign in communities throughout the United States, together with Catholic, Protestant and Negro women's organisations affiliated to women in community services.

Details of the campaign were given by Mrs. Joseph Willen, the president of the National Council, to the annual meeting of its board of directors in New York.

She said that of the "35 million persons we count as poor, women as a group outnumber both men and children," and she emphasised that a "war against poverty waged without fully tackling these needs will be war only half fought and half won."

NOTED PIANIST. - Vladimir Ashkenazy, who will appear in concert with Malcolm Frager, with Seiju Ozawa conducting, next Thursday evening, January 6th, 8:30 p.m., at Toronto's Massey Hall.

O'KEEFE HAS MELODRAMA

Hostile Witness, London's smash hit, murder mystery starring Ray Milland, opens on Monday evening, January 3rd, at O'Keefe Center, for a two-week run, till Saturday, the 15th.

Milland, an Academy Award winner for his performance in The Lost Weekend, portrays an English barrister. The outspoken attorney whose sharp tongue has earned him many an enemy, finds himself accused of murder. Circumstantial evidence points to the gallows. The outcome is surprising.

ROYAL ALEX HOSTS SAMMY GLICK

What Makes Sammy Run? is in its first of four weeks at the Royal Alexandra Theater. Sal Mineo's role in the lead is his first dramatic musical. Others in the cast include Willi Burke who is remembered, among many parts, as Mrs. La Guardia in Fiorello, Ted Scott who received rave reviews for his role as Fagin in Oliver, Arline Woods, featured dancer, Sean Mulcahy, prominent Canadian director, Larry Reynolds, noted Canadian character actor, Ian Sullivan, Bill Janson, Christine Mayer, Bill Bryan, Charles Tate, Joyce Trisler, Peter Wingate, Philip Fradkin, and producers Michael McAloney and Joyce Sloane who have become permanent fixtures at the Royal Alex since the summer.

COWARD HIGHLIGHT AT CREST

Hay Fever, Noel Coward's comedy which runs from January 5th through the 29th at the Crest Theater, is misleading so far as the title is concerned, for it has no bearing on the play. In fact, Coward's first title was Oranges and Lemons, according to Robert Andrews, one of the actors in the original production. Coward changed it because he thought Hay Fever sounded more exciting.

ASHKENAZY AND FRAGER IN DUO WITH TS

Vladimir Ashkenazy, famous 28-year-old Russian pianist, and Malcom Frager, 30-year-old American pianist, will make an exciting duo when they appear together with the Toronto Symphony Orchestra at Massey Hall next Thursday, January 6th, 8:30 p.m. To further mark the distinction, the concert will be conducted by the eminent, young Seiju Ozawa. The program will feature Bach (Suite No. 2 in B minor, Concerto for 2 Pianos and Orchestra in C minor), Mozart (Concerto for 2 Pianos and Orchestra in E flat major), Bartok (Sonata for 2 Pianos and Percussion).

Proceeds go to the Players' Pension Fund.

SEEMS PERMANENT

Cole Porter's Rise and Fall... at Old Angelo's is becoming a permanent fixture. This gives a happy feeling to Louis Negin, the one-time little boy who attended Hebrew classes at Brunswick Avenue's Talmud Torah and grew up to become a successful actor-producer.

LOTS OF FUN

The Emperor's New Clothes, a favorite fairy tale, is a highlight for youngsters this week at The Colonnade. It will continue to run indefinitely weekends.

IN HAY FEVER LEAD. - Lynne Gorman, who plays Myra in Noel Coward's Hay Fever, being performed at Toronto's Crest Theater, January 5th through 29th.

ANNE FRANK SCHOOL IN ROME

ROME. — A high school in Rome has been named in memory of Anne Frank, the Jewish girl who wrote the diary of her suffering while hiding in an Amsterdam attic from the Nazis and died in Bergen-Belsen concentration camp in 1945 at the age of 15.

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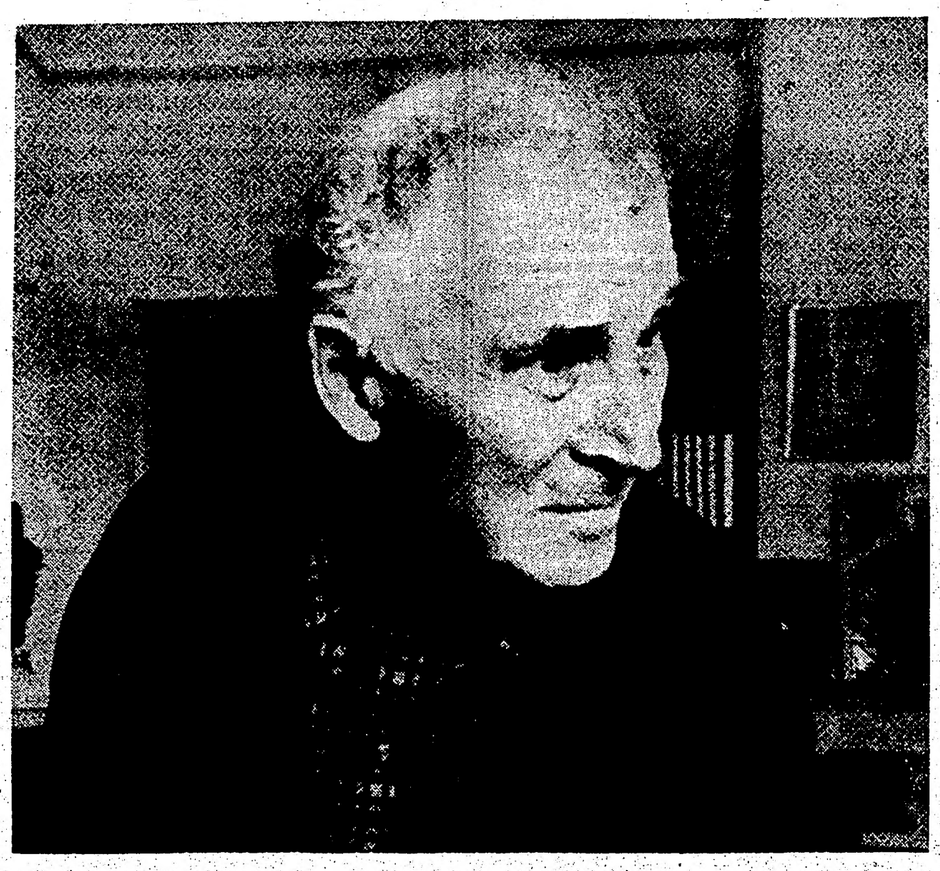

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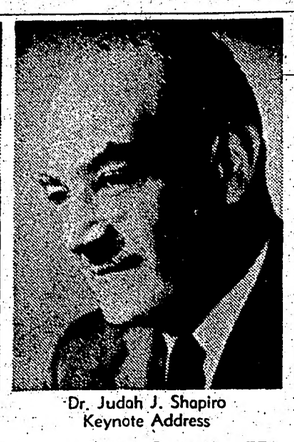

Dr. Judah J. Shapiro
Keynote Address

Mrs. John R. Devor
National Convention Chairman

Mr. I. L. Kenen
Middle-East Expert

Mrs. Robert (Edna) Lester
Toronto Convention Chairman

From Coast To Coast Hadassah Delegates Converge On Queen City

BIGGEST WOMEN CONVENTION OPENS MONDAY IN TORONTO

(By a CJN Reporter)

One of the biggest national Jewish rallies ever held in Toronto will open at the Royal York hotel here on Monday, January 3rd, when the Zionist Women's Organization of Canada, Hadassah, will gather for its 21st biennial convention.

More than a thousand delegates representing Hadassah-Wizo branches throughout Canada plus guests will assemble for this important all-Canadian meeting.

A galaxy of internationally famous personalities will be on the programs of the convention which starts Monday morning and continues through Thursday, January 6th. The closing dinner-meeting will take place on Thursday evening.

Among the outstanding events of this national rally will be the participation of: Martin Agronsky, internationally known TV news commentator for the American Broadcasting Company; Mrs. Raya Jaglom of Israel, chairman of the World Women's International Zionist Organization (Wizo), who made headlines last year when she was invited to visit the Soviet Union in the first Jewish delegation to be received officially in Russia. Other dignitaries who will speak at the convention are: Dr. Judah J. Shapiro, executive secretary of the American Foundation of Jewish Culture, who will address the official opening ceremonies Monday evening; Sholom Gelber, Dean of the Academy of Jewish Religion, New York City; I. L. Kenen of Washington, D.C., head of the American-Israel Public Affairs Committee; the Hon. Gershon Avner, Ambassador of Israel to Canada; Baron Guy Daufresne de la Chezalrie, Ambassador of Belgium; Max I. Dimont, author; Milton Klein, Q.C., M.P.; His Worship Philip Givens, Mayor of Toronto; Dr. Benjamin Schlesinger, Professor at the University of Toronto; Allan Bronfman, President of the Canadian Friends of the Hebrew University; Miss Lily Myer of England (who will present a global picture of Youth Aliyah); Dr. Emil Lehman, Director of the Theodore Herzl Institute, New York City; Mrs. Eleanor Reesor, TV personality; Florence Philpott, head of the Canadian Association Workers; Dr. Alfred J. O. Farina, Professor at the University of Toronto; Mrs. Myer Sager.

One of the highlights of the convention will be the participation of Gen. Moshe Dayan of Sinai War fame.

Featured in the musical program will be: Cantor Saul Meisels and accompanying singers from Cleveland, Ohio; Yossi Stern of Israel, a former Youth Aliyah ward; the Toronto Council Hadassah-Wizo Choir under the direction of Mrs. Esther Ghan Firestone; Miss Lucille Field, singer.

The theme of the convention will be "Tomorrow is Now", according to Mrs. John Devor, national convention chairman, and Mrs. Robert Lester, Toronto convention chairman. Mrs. Charles Eisenstat, national president of Hadassah-Wizo of Canada, declared that delegates representing seventy Canadian cities and towns from coast to coast will participate in this convention. "Canadian Hadassah," Mrs. Eisenstat said, "with a membership exceeding 15,000 women, places great emphasis on providing both material and spiritual strength for Israel and an appreciation of our Canadian birthright. Its work is mainly concerned with the rehabilitation and education of immigrant women and children of Israel."

The 21st biennial convention will open Monday morning with a breakfast attended by national executive officers. Registration of delegates will take place from 10:00 a.m. to 7:00 p.m. Specialized workshops will meet between 2:00 p.m. and 4:00 p.m.

At 4:30 p.m., His Worship Mayor Philip Givens will tender a reception and tea for the delegates at the new City Hall. The book fair will be opened formally on Monday evening by Mr. John G. McClelland of McClelland and Steward Ltd. The official opening of the convention will take place the same evening, 8:15 p.m., with the report by the president, Mrs. Charles Eisenstat, and the keynote address by Dr. Shapiro.

On Tuesday morning there will be a breakfast tendered by the Hebrew University. Plenary session will start at 10:00 a.m.; luncheon, at 12:30 p.m.

The gala international dinner will be held also the same evening at Beth Tzedec. At this dinner will be present the special guests, Mrs. Raya Jaglom, and Gen. Moshe Dayan. Invocation will be delivered by Rabbi Stuart E. Rosenberg, spiritual leader of Beth Tzedec.

On Wednesday morning, Rabbi Dr. Milton Aron, JNF president, will address a special breakfast-meeting. Luncheon will feature I. L. Kenen of Washington. Afternoon session will be addressed by Dr. Emil Lehman. Evening dinner in the Canadian Room of the Royal York will be dedicated to Youth Aliyah.

Thursday morning's breakfast-meeting will feature the leaders of the State of Israel Bonds Organization. Morning session will be devoted to social work and techniques of fund-raising. Gala closing dinner will take place at the Royal York Hotel the same evening and will feature a special entertainment program.

Feature Bonds Session

Mr. D. Lou Harris, National Chairman and Mrs. Morris Zweig, National Vice-Chairman of the Women's Division of the State of Israel Bond Organization of Canada, will be hosts on behalf of their Organization at a Breakfast Meeting on Thursday, January 6th, at 8:30 a.m. at the Royal York Hotel. This Israel Bond session will be part of the Hadassah Convention.

Milton L. Klein Q.C., M.P., will be guest speaker on this occasion.

Mrs. Morris (Betty) Zweig, recently appointed Vice-Chairman of the Women's Division of the State of Israel Bond Organization of Canada, will chair this Breakfast meeting.

Greetings will be extended by Mrs. Irving Posluns, immediate Past Chairman of the Women's Division, and 1965 Chairman of the Redemption Committee of the State of Israel Bond Organization of Toronto. Mrs. Posluns has also been actively concerned with Youth Aliyah, and has served as Israel Bond Chairman of Hadassah in Toronto.

Other special guests will be: Mrs. Mendel Israelson, 1965 Chairman of the Women's Division of the State of Israel Bond Organization in Toronto, who will present greetings on behalf of the host city; Mrs. Morris Rubenstein, 1965 Israel Bond Chairman for Hadassah Women in Toronto: and her Co-Chairman, Mrs. Wilfred Posluns. Mr. M.A Appel, National Field Director, will represent the National Office; and Mr. Harry J. Halperin, Executive Director of the State of Israel Bond Organization in Toronto, will also be present.

Milton L. Klein, Q.C., M.P., guest speaker at Israel Bonds Breakfast during Hadassah Convention.

Theatre In Toronto

by ***BARBARA I. PEARL***

Mr. Scrooge: Fantastic

This is not an ordinary review. For where children are, in a grownup's estimation, nothing can be ordinary. Afternoons this week, we find youngsters, with a sprinkling of parents, invading the Crest Theater, eager to see and be scared by Mr. Scrooge.

Nor are they disappointed. Mr. Scrooge, the old meanie, lives up to his traditional reputation.

* * *

Some of the older children hoped to rush the scenes along. "You'll see," they nudged their companions, "he'll change just in time from bad to good."

The very little ones, however, were in no hurry. They weren't frightened by Peter Mews' characterization of Ebeneezer Scrooge. They delighted in his spitting out, "Bah, humbug." They wished they could imitate his, "Ah, ha, ha, ver-y fun-ny!"

And there was the wee bit of a girl cradling a dolly in her left arm and sucking her right thumb, eyes popping at the sight of the colorful dancers.

I've a faint notion that the actors themselves were having a whale of a time. They captured the spirit of the play; nothing dragged.

Talking about spirits — what fun it was to see Scrooge crouch before them. And when the deluge of rain and rumble of thunder heralded their presence, the young audience was frightened almost out of its wits, judging by the long, low hiss which gradually mounted to a high soprano.

Old Ebeneezer could not help but feel petrified when he was transported into the past and saw how he had messed up his life. He would have been so happy had he married the lovely Isabel, sweetly portrayed by Marjorie Hays. But, no. His avarice knew no bounds. Only money, money, money was important, which led him to a life of loneliness and meanness, something he could not shed even on Christmas Eve.

Poor Bob Cratchit, whom Scrooge employed (sympathetically played by Jay Shannon) wasn't able to enjoy a good Christmas. On his meager salary, what could he give his wife and children?

There was Mrs. Cratchit, a sprightly character played by Jane Casson, who dedicated her life to her family. And everyone's heart went out to little, sick Tiny Tim (Fraser Glen) who hadn't a ghost of a chance for gaining health without support.

But the situation was saved on time. For the ghost of the future showed Scrooge, the old miser, what could happen if he didn't mend his ways.

He'd die and no one in the world would mourn him, perish the thought.

Thus Mr. Scrooge made a turnabout just in time. His personality changed completely. More important, much to everyone's relief he helped the Cratchit family and spread Christmas cheer everywhere.

* * *

There wasn't a dry eye in the house. Everybody left humming something: Gee Up Little Pony; Very Long Ago; Bringing Home the Christmas Tree; Mr. Scrooge. And for a long, long time afterwards, the tune of Merry Christmas persisted in, at least, one youngster's mind.

KEEP SMILING

WHO THEN?

It was a blinding, raging snow. Even a dog wouldn't venture out. Kapinsky, the grocery storekeeper, decided to close the store. Nobody would be out buying in this sort of weather.

While he was in back enjoying a hot cup of tea, there was a banging on the door. Kapinsky couldn't believe his ears.

Opening the door, he couldn't believe his eyes. There stood Cohen muffled up in three sweaters, two jackets, a coat, two pairs of socks, galoshes, two earlap caps.

"Kapinsky, I want a dozen bagels."

"But, Cohen, in this weather you come? And you mean, for a dozen bagels your wife would send you out?"

"NU, so who then? My mother?"

NOTHING LIKE LIVING

A Jewish soldier was stationed in Germany. On his day off, he took a trip to the Jewish cemetery. He wanted to see how it looked.

Browsing around, he came across a mausoleum marked, Rothschild. He couldn't get over the beauty of the carving.

"Boy," he thought, "that's what I call living!"

SERVES BOTH WAYS

An American in Israel met the Prime Minister. During a brief chat, the Prime Minister said, "Since this is your first visit here, it would be interesting to know your impression of us."

The American had no words with which to express his joy at everything he saw. "But one thing: Why does everybody say, Shalom, for hello and goodbye?"

"Well," answered the Prime Minister, "here there are so many problems, half the time we don't know whether we're coming or going."

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HOPE, DANIEL. On December 22nd, late of 19 Braemore Gardens.
LEVITT, SYLVIA. On December 25th, late of 48 Sparrow Avenue.
MARLOW, ALBERT. On December 24th, late of Clarkson, Ontario.
NESBITT, ROSE. On December 26th, late of 175 Waterloo Avenue.
RICH, ROSE. On December 25th, late of 347 Danforth Avenue.
ROSE, SIMON E. On December 21st, late of 17 Robinson Street, Hamilton.
SHERMAN, SADIE. On December 26th, late of 15 Shallmar Blvd.
SIMON, ESTHER. On December 21st, late of 16 Chateau Court.
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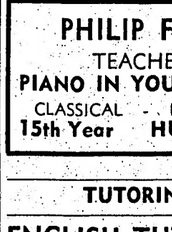
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CANADA-ISRAEL AMITY — Head table guests at the recent dinner tendered by the Canada-Israel Chamber of Commerce and Industry, held in Toronto at the Royal York Hotel:
Left to right, standing: Don S. Wood, executive vice president of Automotive Parts Manufacturers Association (Canada) Ltd. and vice president of the Chamber; Gabriel Lourie, Consul of Israel; Israeli Ambassador Gershon Avner; Mrs. D. S. Wood; Edward R. Ernst, general manager, International Banking, Bank of Montreal, president of the Chamber; Meir Livnat, Consul and Trade Commissioner of Israel; Stephen S. Barber, executive director of the Chamber. (Seated) Mrs. E. R. Ernst (left) and Mrs. G. Lourie.

the jewish mother

continued from page 5

manding religions in Western civilisation, Judaism and Catholicism, impose a behaviour doctrine that is rigidly observed. As a consequence there are proportionately fewer illegitimate babies among Jews. Anyone who has been on a waiting list for adoption will testify to that.

Also there are few Jewish children "in care". Talking to a welfare worker from one of the London area childrens' departments, she was able to tell me of only one current case in which a Jewish mother had deserted her children—and this mother was mentally unstable.

Jewish women have a developed maternal instinct. Those who read Louis Golding's Elsie Silver saga will remember how Elsie — the antithesis of the traditional Jewess, who broke family ties and had no desire at all for children — found herself (in the final volume "To the Quayside") mothering a young girl, Mila — and not mothering her merely out of sympathy for the girl's predicament, but out of need, as if in expiation for her previous denial of motherhood.

Selfless maternal love must generate a hope for a child's happy and successful life. Jewish mothers have ambitions for their children, and inspire them, but sometimes, because the ambition is so intense, the children are forced into the wrong trainings, the wrong jobs, the wrong marriages.

A son or daughter, anxious to please and repay, strives to live a life that is alien to his real inclinations. Unwittingly, because of parental hope, the child is put under strain. Has any parent at any time the right to be "disappointed" by a child? Isn't this a presumption? Limitations, needs and aspirations are personal and cannot be dictated.

There are many sons who, having trained as lawyers or accountants to please proud parents, return to the family business with the relief of knowing that this is what they really want to do. Conversely, a son destined to take over a business may be permanently frustrated by his work.

When my first daughter was born, a man of my acquaintance said, "Please God, next time a boy." When the next time was a girl too, he could only shake his head in sympathy. Pleased myself — I actually wanted girls — I felt his attitude wasn't far removed from the Ancient Greek rite of leaving girl babies out on the mountain-sides to perish. I believe that as women become more and more emancipated this sense of failure at bearing daughters is diminishing.

Daughters nowadays, even if they can't carry on a name, **can** have academic and professional successes. No longer does it seem so vital if they don't marry as soon as they reach marriageable age. In fact most mothers realise that a later marriage is often a more contented one — and one cannot blind oneself to the fact that a high percentage of divorces are those in which the bride was in her teens and not able to make a mature choice.

To an educated and intelligent girl in the twentieth century there is often more to life than domestic routine. The whole pattern of Jewish motherhood is changing. Daughters, too, are more able to help in looking after ageing parents.

It is an older generation which puts the emphasis on "my son", the older mother who tells her friends "my boy is so good to me".

Yet there is no doubt that Jewish sons and Jewish daughters **are** good to their parents, and their actions are not made out of sense of duty, but because love and respect and filial obligation are so much an integral part of life that it doesn't occur to them to do otherwise, any more than it would have occurred to the parents to have rejected them.

Whatever the social class, the political or intellectual outlook or the geographical origins, the Jewish mother fulfils her family's needs; and whether she is most remembered for her chicken soup, for mending socks or for her concern for social welfare, she has, for her children, a place that is singular, unchallenged and irreplaceable.

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HUMAN RELATIONS

Child's Problem

DR. ROSE N. FRANZBLAU

QUESTION: My 6½-year-old daughter is a bedwetter. She was dry at night at the age of 4½ for a period of a few weeks. However, at about this time she had been given pills by our pediatrician for a run-down condition, and perhaps her being dry at this time can be attributed to this medicine.

She feels very badly about this bedwetting. I have done everything I can to stop it. I have not expressed any disgust about it. She is generally a happy child although somewhat tense, due to shyness and timidity.

I have another daughter 1½ years old. My mother has told me we were all late bedwetters. Does this tendency carry through to a later generation?

ANSWER: Bedwetting is not a sickness, but a symptom. It constitutes a refusal to give up behavior that once brought pleasure and maternal concern, even though at this stage it brings disapproval and even disgust. In the total economics of bedwetting, the attention makes up for the disapproval.

It is very unlikely that the pills given your little girl by her pediatrician had anything to do with the cessation of the bedwetting. More likely it was the concern shown her by her parents and the doctor, and all the attention involved, that made her feel the center of the universe at the moment.

* * *

Girls often stop bedwetting when they begin to menstruate. The menstrual flow becomes an acceptable adult-substitute and helps them to give up the childhood habit. Psychologically, this habit, when permitted to continue for too long, hurts the child's concept of herself. It increases her fears about whether she will be able to control herself under tension in a testing situation and when unaccustomed thoughts and wishes arise.

Such children have greater difficulty separating themselves from home and parents. Later on it could be a factor in developing a school or test phobia.

Bedwetting is not an inherited trait that is passed on in the genes. But it can, in a certain sense, be passed on from one generation to another in the way that a mother rears her child. She may treat her child as she was treated by her own mother, and be premature and punitive, or tardy and easy-going in the requirements made of the child. However, other factors too, can influence the child's training. A husband who does not feel he gets enough love can over-protect his child, thus filling the void created by the mother's demands for self-control.

* * *

Timidity and shyness are often coverups for hostility and resentment. Afraid that their aggressiveness may show, children sometimes try to appear weak and helpless.

The pattern of behavior of your family when you were a child is not justification for your child's behavior today. Your daughter must be treated with the respect due her as an individual in her own right. She should be made to feel she has a unique place in the family constellation. Her progress in school should be rewarded with approval and a special achievement by some special gift which would bring her pleasure. She should be told you have complete confidence in her and that she will stop wetting her bed as soon as she is ready to and that it will be soon.

If you treat her in a more grown-up fashion, she will want to assume the responsibilities of grown-up behavior. Ask her how she thinks you can be helpful to her, and look for clues as to what is bothering her.

The bedwetting may not stop all at once. But the periods of dryness will become longer and longer. As the irritants are removed, the bedwetting will cease.

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PIONEER LECTURES

Pioneer Women are sponsoring a series of Tuesday evening lectures at 8:30 p.m. at its headquarters on Viewmount Avenue, the first of which will be held this coming January 4th. Theme of the series is: Our Apathy. This Tuesday's lecture will be on: Apathy Towards Our Jewish Heritage. Guest speaker will be Dr. Joseph Diamond, executive vice president, Bureau of Jewish Education. Second lecture, on January 18th, will feature I. L. Kenen, editor, Middle East Report, Washington, D.C. His topic will be: Apathy Towards the Arab Boycott. On February 1st, Julian Porter, lawyer, chief counsel, Civil Liberties Movement, will deliver an address on: Apathy Towards Hate Literature. Allen Martin Linden, associate professor of law; Osgoode Hall, will be featured on February 15th. He will speak on: Apathy Towards Outmoded Canadian Laws. A question-answer period will follow.

HEALTH: SECOND LECTURE

The Women's Auxiliary, New Mount Sinai Hospital, will present the second lecture of its health education lecture series on Wednesday afternoon, January 5th, 1:15 p.m., in the hospital auditorium. A panel of experts will discuss: From Measles to Menopause. Dr. A. Eisen, gynecologist and obstetrician, will pose questions to Dr. Robert Farber, pediatrician, Dr. J. J. Chesnie, internist, and Dr. Elie Cass, coroner.

Mrs. Isadore Smith, chairman of the series of lectures, will introduce the panel.

HANUKAH PARTY

Etzion Chapter, Mizrachi-Hapoel Hamizrachi, held its annual Hanukah party on Saturday evening, December 18th, at the home of Mr. and Mrs. Charles Cohen. Mrs. L. Rosenfield presided.

Mr. Cohen lit the Hanukah candles. Mesdames A. Figdor and S. Applebaum led in the singing of Hanukah songs. Mrs. L. Rosenfield presented a certificate to Mrs. N. Shields inscribing her in the Golden Book of the JNF for her dedicated work in the chapter. Mr. and Mrs. Cohen received a gift in honor of their new home.

Following dinner, Mr. L. Rosenfield led in Shir Hamaloth; Mr. N. Shields said Grace. Mrs. L. Rosenfield won the evening's raffle.

REGULAR MEETING

Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi Women, held a regular meeting on December 22nd at the home of Mrs. M. Kurtz.

Mrs. P. Tarnow, vice president, presided in the absence of Mrs. J. Tarshis, president. Mrs. K. Devor reported on the rummage sale and finances in general. Mesdames D. Zeldin and B. Kornbluth were guests. Mrs. P. Schwartz won the raffle donated by the hostess. Serving refreshments, Mrs. Kurtz was assisted by Mesdames M. Swartz and J. Ross.

HANUKAH AND MEMBERSHIP MEET

Shaarei Tefillah Sisterhood held its Hanukah and paid-up membership meeting recently. Dr. Benjamin Geneen, guest speaker, spoke on: The Games We Play—The Game of Alcoholism, the Self-Pitier, Marriage, Shlemielism.

Committee chairmen Goldie Wolfe and Faigie Plonka were honored.

Announcement was made of a theater night next month, as well as donor dinner, and the annual tea in March.

PARTICIPATED

The following participated in Holy Blossom Sisterhood's Project '65: Mrs. H. E. Leslie, project chairman; Mrs. A. M. Winton, vice president in charge; Mesdames L. J. Cole, A. A. Track, F. H. Bookman, advisors; Mesdames H. Coleman, L. Dunkelman, J. Newman, I. Shendroff, co-chairmen; Mrs. W. Anshan, parent council chairman; Mesdames S. Greenwood, S. Siegel, treasurers; Mrs. M. Rapaport, secretary; Mrs. M. Gilmore, refused books; Mesdames B. Geldsaler, W. Landauer, F. Zulauf, prizes; Mesdames L. Libman, Liesl Wolfe, publicity. Convenors were Mesdames N. Agar, M. K. Bochner, J. Cotton, R. Cowan, D. Eigles, D. Faber, J. Fedder, R. Florence, J. Gould, L. Gross, I. Keshen, H. Kolin, I. Kriss, M. Kronick, L. Pape, E. Pepper, H. Sandler, K. Sapera, W. Sarner, J. Shain, I. Smith, N. Smith, S. Solway, F. Stern, J. Stutz, M. Torgov, M. Webber, C. Yolles, H. ener. Captains were Mesdames A. Ackerman, G. Altman, K. Bald, P. Bell, R. Berg, L. Berk, N. Bornstein, S. Borshay, R. Bregman, F. Burton, N. Cappe, C. Chaplin, J. Cole, M. Cooper, S. Cymbal, N. Dallal, N. Durbin, R. Ehrlich, M. Fichman, H. Fingold, H. Firestone, F. Godfrey, H. Gold, A. Golhar, A. Goldman, I. Goldsmith, L. Harris, C. Hersh, N. Hillsberg, A. Hutner, A. Hutter, W. Kagan, J. Kamarner, I. Kaplan, J. Kardish, B. Katz, S. Kay, K. Kelman, H. Klamer, J. Kofman, A. Korbin, A. Krangle, C. Krieger, L. Krugel, L. Labow, A. Lang, A. Levitt, J. Lewis I. Liss, L. Melamed, B. Mendelson, S. Miles, A. Miller, A. Muter, H. Nashman, B. Pape, H. Pearl, H. Phillips, O. Plotnick, H. Posen, H. Potashin, D. Powell, S. Richardson, H. Rosen, S. Rosenfield, I. Rother, J. Rusonik, F. Samuels, H. Sengaus, G. Shane, S. Shendroff, J. Shulman, J. Silverman, S. Smith, S. Snider, M. Solway, S. Starkman, F. Stern, J. Stitt, C. Stone, E. Stransman, A. Strauss, H. Sugarman, A. Turk, M. Vine, S. Vinsen, S. Webber, E. Weinberg, J. Wintrob, M. Yacob, I. O. Zaid.

CAST

Holy Blossom Temple Players included: June Vaile; Sherry Cohen; Sue Smith; Chickie Loftus; Fran Biderman; Marilyn Aarons; Toby Ciglen; Emma Levine; Rene Ellis; Isabel Leibel; Lil Bornstein; Ruth Teitel; Claire Labow.

TO PARTICIPATE AT AMBASSADOR'S BALL. - Twins Joanne and Judy Wagman, who will be part of the cotillion of 22 young women between ages 16-18 to be presented to the Hon. Gabriel Lourie, Consul of Israel in Toronto, at the Ambassador's Ball, sponsored by the State of Israel Bonds Organization, at the Royal York on Monday evening, January 10th. Mrs. Irwin Borins and Harry Pachter are co-chairmen of the Ball committee of B'nai B'rith for 1965. Dr. William Wexler, president of the World Order of B'nai B'rith, will be guest of honor. The 1965 goal of 2200 buyers of Israel bonds and one-million dollars exceeds by 22 percent that of last year, according to Harry Frank, chairman of the Israel Bond Cabinet of B'nai B'rith in Toronto.

DATELINE NEW YORK

(continued from page 4)

25 to 40; Sunday at 3.30 p.m. ages 23 to 38; Sunday at 8 p.m. — ages 30 to 50.

The same week, the Rego Park (Long Island) Jewish centre held a Chanucah party for "Fifth Wheelers Over 28," while the Senior League of New York's Congregation B'nai Jeshurun announced a gala dance for the 21-35 group.

As birth certificates were not required for admission, one hears that men as well as women tend to reckon up their years without counting Sabbaths and holidays.

There are also various social groups, including a strictly Orthodox one, for "previously married people" and for "parents without mates." There is even a club offering dances and parties "for tall people." Young, and not so young, women refer to these clubs as "the rat race." The competition for dancing partners is keen, as the women almost invariably outnumber the men.

The hotels in the "Borscht Belt", especially Grossinger's and the Concord have made a thriving business and are doing a great deal of good with "Single-Mingle-Tingle" weekends. Grossinger's in particular is noted for providing "a balanced" group where men outnumber women by a small number.

It is not unusual for 1,500 — and more — "singles" to book for week-ends of this type, with everybody determined to "tingle" and the management busy with an 18-hours-a-day schedule designed to help Cupid.

The "Borscht Belt" resorts are also known for their "college crowd" week-ends, which attract the 18 to 24-year-olds who think they have outgrown the Jewish centre and synagogue socials and are looking for something "wilder" than the entertainment provided by the Hillel Foundations.

The college week-ends unlike those for "fifth wheelers," are not for serious mate-hunting. There is enough opportunity for that on the campuses of the colleges, which are either co-educational or within a short distance of "sister" or "brother" colleges.

American civilisation worships and pursues youth and indulges those who are young. Add to this the distinctive Jewish concern about the welfare of the next generation and you have a paradise of facilities and opportunities for the Jewish young, from nursery age to the early twenties, which is when the community expects them in their turn to start bringing up **their** young.

HAVING FUN?

By RUTHIE

How's your holiday? Having fun? There's never a dull moment with children, bless them, around.

When they're under teen age, though, all you have to do weeks ahead is figure out how you'll keep them continuously occupied.

And they're always giving you digs. Like,

"That lucky stiff, Millie. You know, the girl in my class who's always bragging."

"So you brag too," from me.

"Yeah? What've I got to brag about? She has an extra week vacation. She left this morning for Florida."

Well, compared with Florida, anything you have to say is superfluous and, at best, luke warm.

"So look at the nice, crisp snow. You'll be able to go ice skating."

"Huh! Anyone can do that."

Of course, you must appease them. And you really try. After all, working so hard (?) all term, they do deserve a break. (You don't—you're a parent.)

"All right," you finger off, "one day we'll go to the movies."

"Big deal!" This discourages you before you even begin. But you keep a stiff upper lip.

"We'll see the picture that's been playing for months."

"Huh, all the kids saw it already, except me."

"So you'll see it now."

Suddenly her little face brightens. "Is that the place where we can buy all the eats — you know, O Henry, coffee crisp, chocolate bars, Goober's, taffy, peanut crunch, orangeade, ice cream — at intermission?"

And at your nod, you see life revived.

"Oh, boy!" Then crestfallen again, "But that's only one day."

You think fast. "How about seeing the Nutcracker?"

"I saw it last year."

"But the dancing is fantastic." And so are the prices which is not appreciated in the least.

The beautiful story is not remembered. But you know what is by the working of the mind. "Is that the place where I had those delicious sandwiches?"

'Uh-huh!"

"Oh, boy!" And she'll do you a big favor by going.

But that's two days out of eight.

You promise to spend one whole day shopping—as if it's necessary. Another is Shobbos; still another afternoon will be bowling to offset the dental appointment in the morning.

* * *

You think you have everything under control when—bingo!

Gee, I wish I was in Florida."

One-track-mind-Susie. "So Florida, big production!"

"But Millie will talk about it the whole time in school."

"So why can't you talk about the time you spent in Israel? Isn't that better?"

"I tried but nobody believes me. They say, 'Yeah, yeah,' and go on with their stories.

* * *

So go do something. As I've said before, and still say,

"You can live, if they let you."

(Copyright 1965, CJN)

RECIPE OF THE WEEK

PRUNE NUT BREAD

2 cups once-sifted all purpose flour
2 teaspoons baking powder
1 teaspoon baking soda
½ teaspoon salt
½ cup vegetable shortening
¾ cups granulated sugar
1 egg
¾ cup chopped uncooked prunes
1¼ cup buttermilk
1 cup chopped walnuts
1 tablespoon grated orange rind

Preheat oven to 350 degrees (moderate). Grease a 9x5-inch loaf pan. Sift together flour, baking powder, soda and salt. Cream shortening and sugar, add egg and beat well. Add chopped prunes. Stir in sifted dry ingredients alternately with buttermilk until blended. Fold in nuts and orange rind. Pour into prepared pan and bake in preheated oven for about 1¼ hours or until done.

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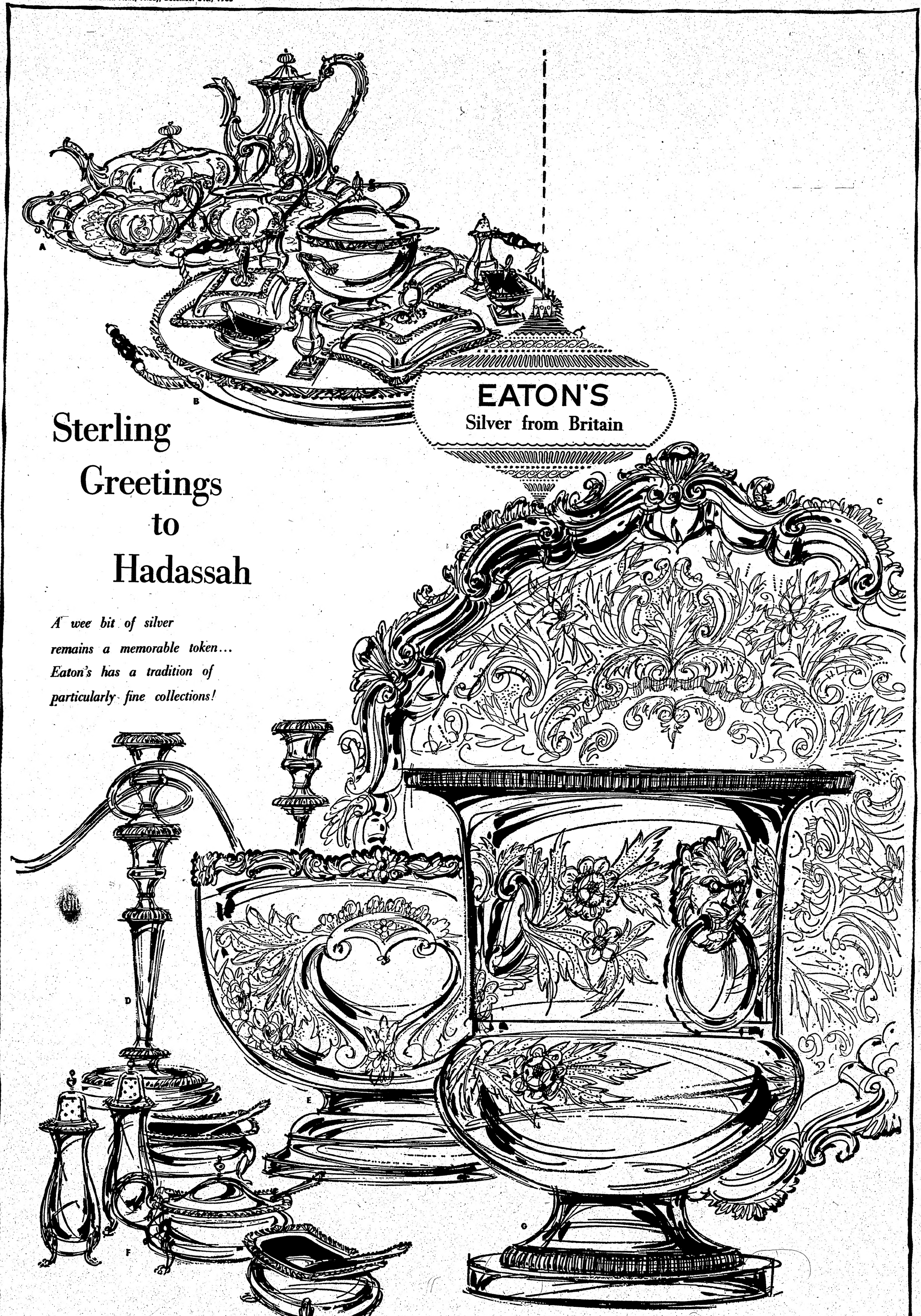

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